

ONE COMMUNITY ORGANIZES AGAINST HATE CRIME:
A PERSONAL WITNESS AND REFLECTION

A Professional Project
presented to
the Faculty of the
Claremont School of Theology

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Philip Bruce Wood

May 1998

©1998

Philip Bruce Wood

ALL RIGHTS RESERVED

This professional project, completed by

Philip Bruce Wood,

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Cornelia R. Rogers

Don G. Hoader

April 24, 1998
Date

Margaret Luchini
Dean

ABSTRACT

One Community Organizes Against Hate Crime:

A Personal Witness And Reflection

by

Philip Bruce Wood

The number of hate crimes is growing annually in the United States, with Southern California reporting more than any other region of the nation. The purpose of this project is to report what happened to the First United Methodist Church of Glendale, California when it was desecrated by a hate group on February 26, 1995, to reflect upon the assistance rendered the Church by the Community, and to suggest how to develop a broad-based volunteer community organization to address intolerance and the accompanying violence.

The method followed in this project is personal narrative, as the author served as Senior Pastor of the Church and a participant in the development of the Hate Crime Response Team in the City of Glendale. Chapter 1 introduces the problem of hate crimes. Chapter 2 recounts the events surrounding the attack upon the Church. Chapter 3 reports on the Consultation on Christian Ministry in the Midst of Hate and Violence, held in St. Louis, Missouri, July 21-22, 1995. Chapter 4 presents the

Glendale Model for addressing hate crimes that the author shared at the Consultation. Chapter 5 speaks of the lack of institutional support from the Annual Conference of The United Methodist Church for creating a hate crime ministry. Chapter 6 chronicles the final months the author spent in Glendale as the Hate Crime Response Team and the Human Relations Coalition continued to expand the work in preventing future hate crimes. Chapter 7 notes what was learned by the author, having experienced a hate crime and being part of the efforts developed to combat them. Chapter 8 concludes the project by examining a new paradigm for the church's activity in the world and specifically suggesting two models, one for a local church and the other for local church members, that might be used in creating a social witness for tolerance and justice.

ACKNOWLEDGEMENTS

I wish to thank the following people, without whom the completion of this project would not have been possible: Rabbi Carole L. Meyers and the congregation of Temple Sinai in Glendale, California for their faithful witness to God's Shalom. Eileen Givens, for her inspiration when Mayor of Glendale, for her permission to use all City materials related to the development of the Hate Crime Response Team and Human Relations Coalition, and for her unwavering commitment to justice and equality. My fellow members of the Hate Crime Response Team, for their hours of selfless service. The General Board of Global Ministries of The United Methodist Church and its directors, for their permission to use all materials from the Consultation on Christian Ministry in the Midst of Hate and Violence, which met in St. Louis, Missouri from July 21 through July 22, 1995. George Ellison, for providing the historical records of the First United Methodist Church of Glendale. The members and friends of the Glendale Church, who were on this journey with me. The Rev. Dr. Leo L. Hsu and our Episcopal leader, Bishop Roy I. Sano, for their compassionate care of the Glendale congregation and of my family. The Rev. James

Lawson, Jr., for his counsel during a frightening time.
Robert Garrett, for making his office staff available to assist me in the preliminary stages of my second draft.
Laurie Bernal, for typing and editing that interim draft.
Dr. Cornish R. Rogers and Dr. Dan D. Rhoades, my Doctoral Committee, for their insight and careful guidance. Elaine Walker and Betty Clements, who moved mountains to make certain materials were available and whose advice throughout was invaluable. The congregation of the Church of the Good Shepherd, which supported me during the composition of this project. My daughter, Andrea, who patiently typed and corrected the second and final drafts. My family, including my children Andrea, Jeanine, Tim and Miranda, all the McMasters, Hoxworths and Corderos, and Cornish, Elsie and David Rogers for their love and encouragement. And especially my deepest gratitude to my wife, Elsa, for being my strength every step of the way.

TABLE OF CONTENTS

	Page
Chapter	
1. A Serious Problem.	1
2. The Incident is Not the Problem.	7
3. A Convocation on Hate and Violence	20
4. The Glendale Model	35
5. No Response.	42
6. Unfinished Business.	48
7. What was Learned	54
8. What's Next.	58
Appendixes	
A. Hate Crime Policy.	74
B. Blue Ribbon Task Force Outline	81
C. City of Glendale Resolution No. 23,175	90
D. Samples of Hate Literature	92
Bibliography	94

CHAPTER 1

A Serious Problem

I never really wanted to know as much as I do about racism, hate crimes, or myself as a white man. All I thought I would ever want for my ministry would be a big church with a good salary and recognition of who I was. And I wanted to be known, throughout the California-Pacific Annual Conference of The United Methodist Church, for the effectiveness of my preaching and/or my ability to increase the size of my congregation. I wanted success. But God always seems to provide me with what I need, not necessarily what I want. This project is a series of witnesses to that reality in my life.

First, the witness of this project is to the pervasiveness of racism, not only as it is found in the form of hate crimes, but as it is manifested in rhetoric. In the silence and the inaction of many, we become part of the problem if we are not part of the solution. For too many years those of us who are part of the privileged in society have assumed that if somehow there would be any solution to the problems of racism and the accompanying hate crimes, the victims themselves would solve the problem of their own victimization. That, frankly, is absurd.

Second, this thesis is an invitation to the Church of Jesus Christ to reclaim itself as a moral force within society as we enter into the Third Millennium. The Church cannot fool itself any longer into thinking that it is an authoritative power in a culture that is brimming with abuse and violence. Instead the Church must begin to recreate its ministries, in practical ways, to address the violence and hatred borne out of racism. This, however, will require the Church to see itself in a new way. It can no longer be defining its presence in a hurting world by any form of an institutional model. The Body of Christ must move away from that which Avery Dulles described as the institution in his book, Models of the Church.

The beneficiaries of the Church, in the institutional model, are its own members. The Church is the school that instructs them regarding the truths they need to know for the sake of their eternal salvation. It is the refectory or inn where they are nourished from the life-giving streams of grace, which flows especially through the sacraments. It is the hospital where they are healed of their illnesses, the shelter where they are protected against the assaults of the enemy of their souls. Thanks to the governing authority of the shepherds, the faithful are kept from wandering into the desert and are led into green pastures.¹

¹ Avery Dulles, Models of the Church, expanded ed., (New York: Doubleday, Image Books, 1987), 41.

The problem of racism and hate crimes is us. Our silence serves to preserve our own status in society, our creature comforts, and our illusions of personal safety. Thus, the purpose of this project is to lift up a successfully tested model for comforting victims of hate crimes and sensitizing a community to the reality of the existence of hate groups in our midst. This example is the Hate Crime Response Team, established in the City of Glendale, California, a work that I was directly involved in from 1994-1996. Much of the documentation referred to in the course of this project are from personal files and public documents, which track the development of the Response Team, its endorsement by The United Methodist Church as a viable model for community involvement at a national consultation, and the lack of interest by local denominational officials in spreading the information of the model's existence. There is the need for a broadly based community organization to combat hate crimes, which includes church representation but must not rely upon it for its existence.

In providing support for victims of hate crimes in Glendale, the Hate Crime Response Team made it clear that the City was not going to be fertile ground for racist activities. Yet that is not to say that this is the only

model for dealing with such violence. There are potentially as many ideas as to how one might oppose hate crimes as there are people convinced that something must be done. This was in our minds as we created it, and remains so today. The Hate Crime Response Team is merely the witness of one group of community volunteers, which might inspire others in municipalities throughout the area and nation to address this serious problem in our midst and not continue to sweep it under our communal rug any longer. Now is the time to take action for the safety and benefit of all.

According to the report of the Los Angeles County Human Relations Commission entitled Hate Crime in Los Angeles County, 1994, delivered to the Los Angeles County Board of Supervisors in March of 1995, there were 776 hate crimes during the year in question.² The good news was that hate crimes had declined from 783 in the previous year.³ But, "Hate crime victims were most frequently targeted because of their race or sexual orientation. Together these two hate

² Los Angeles County Commission on Human Relations, Hate Crime in Los Angeles County, 1994: A Report to the Los Angeles County Board of Supervisors, March, 1995 (Los Angeles: Commission on Human Relations, 1995), 1.

³ Los Angeles County Commission, Hate Crime, 1.

categories accounted for over 87% of hate crimes reported."⁴

As noted in the fifth section of this report, designated as "Racial Hate Crimes":

- *African Americans continue to be the most frequent hate crime targets.

- *Hate crimes against Latinos increased over 23%, as Proposition 187 was passed and anti-immigrant sentiment increased.

- *Racial hate crimes became more violent in 1994.

- *Assaults with deadly weapons were up, including 10 attempted murders.

- *More than half of all racially-motivated hate crimes occurred in public places. More than a third took place in or at residences.

- *Over three-quarters of racial hate crime were committed by males. Of the cases where the perpetrators were identified by race, Latino and White males were most frequently reported, followed by African American males.

- *Of perpetrators whose gender were known and recorded, 92.0% were males.⁵

Glendale's own statistics bore out the terrible work of those who have chosen to make others the targets of their racial supremacy. From 1986-1995 there were 64 hate crimes reported

⁴ Los Angeles County Commission, Hate Crime, 1.

⁵ Los Angeles County Commission, Hate Crime, 12.

to the Glendale Police Department. Twenty-three victims were Armenian American (the largest ethnic group in the City), 14 victims were African American (the smallest ethnic group in the City), 9 crimes targeted churches, 5 were against Jewish Americans, 3 crimes each were directed against Middle Eastern individuals, Latino Americans and homosexuals and 2 crimes each were against Jewish religious centers and Asian Americans.⁶ Through this data it was easy see that a problem existed; a problem that was not disappearing on its own. Something had to be done.

So began a journey, chronicled in the body of this work.

⁶ Chahe Keuroghelian, "Hate Crimes Committed in Glendale (1986-1994)", paper presented at the Mayor's Blue Ribbon Task Force Meeting, 21 July 1994.

CHAPTER 2

The Incident is Not the Problem

Sunday, February 26, 1995 began as a cool, overcast morning with no hint of surprise. And all I wanted to do was preach. We were moving that weekend and I had made the promise to my wife that I would not spend one unnecessary minute at the Church following the second Service, which concluded at 11:30 a.m. So when I arrived at the First United Methodist Church of Glendale, California at 7:40 a.m., I wasn't too happy to hear from the Building Superintendent, Alfredo Guerrero, that there was some fresh graffiti on the west wall of the Sanctuary, and a lot of it. We went to see what could be done.

As we walked over together, we talked about what methods could be used to remove it before parishioners would arrive for the small 8:30 a.m. Service, scheduled to meet in the chancel of the 1143-seat facility. Yet, before we rounded the west transept door I began to feel a tightening in the pit of my stomach. Spread before us was an entire wall which had been painted with words and symbols, on the brick section between glass doors, that were definitely not of a common type of urban graffiti. The first that I could comprehend in my initial state of shock were inverted crosses, and a

pentagram. I took a deep breath and then proceeded to walk around the building. There was, as reported in the Los Angeles Times, "29 bits of graffiti-pentagrams, inverted crosses and other sacrilegious scrawling."¹ But these were not random notations. These were deliberate, in some cases literate, statements of hatred toward the Christian Church. What we saw were later described as "black spray-painted pentagrams, the number 666-the biblical mark of the devil-and slurs in Latin and English...."² Some were not fit to print in the dailies and they were the words that hurt the most. "CHRIST IS THE CRUCIFIED WHORE" read one. "FUCK CHRIST," "THE DOWNFALL HAS BEGUN," "GOD IS DEAD" were others.³ The Rev. Dr. Karl Kniseley noted in his column in perfect Hebrew and Latin was sprayed on the walls. "'In nomine dei nostri santanis' (in the name of our god Satan)...beside an inverted cross, was the ultimate mockery which demanded the attention of the worshippers as they entered the sanctuary for Sunday

¹ L.D. Straub and Emelyn Cruz Lat, "Vandalism Hits Church in Glendale," Los Angeles Times, 27 Feb. 1995, B1.

² Straub and Cruz Lat, B1.

³ Philip B. Wood, personal notes, 26 Feb. 1995.

morning services."⁴ Having seen the extent of the problem, I left Alfredo by the Sanctuary and returned to my office. I called the Glendale Police Department and reported that our Church had been desecrated. Then I phoned the Mayor, Eileen Givens, and shared with her what had happened. Shocked and angry, she promised to be present at the 10:30 Service and to get as many of the other four City Councilmembers to join her as would be possible. Following that conversation, I placed a call to my colleague, Rabbi Carole L. Meyers of Temple Sinai in Glendale, and left a message on her recorder. Finally, I called my District Superintendent, The Rev. Dr. Leo L. Hsu, of the Pasadena District, California-Pacific Annual Conference of The United Methodist Church, notifying him of all that had transpired. Unable to be with us, he dictated a message of support to the congregation which I read at the later service on his behalf, and that of the Bishop.⁵

By the time I had finished with the calls and had returned to the Sanctuary, which is located at the opposite

⁴ Karl Kniseley, "Desecration of Church a Wretched Act," Glendale News-Press, 3 March 1995, A5.

⁵ Leo L. Hsu, interview by author, 26 Feb. 1995.

end of a city block from the administrative offices of the Church, I found that the police and firefighters had arrived and were searching the immediate area around the building for evidence. They did find two pieces, including one empty spray-paint can with fingerprints upon it.⁶ Initially, the investigators believed that they were seeing the work of some local juveniles, due to a particular statement scrawled upon one of the walls. "One of the 29 spray-painted signs and symbols read 'Black Metal Mafia.' Police do not recognize that insignia and suspect it is the produce of 'some kid's imagination,' according to Glendale police Sgt. Robert MacLeod."⁷ But it wasn't the work of children, not with the Latin and Hebrew, and it wasn't play. It was absolutely serious.

By 8:35 a.m. the media began to arrive. Many of the roving news trucks carry police scanners, and they had heard of the desecration. All of the major news stations were represented, though I did not allow them to disrupt our preparations for the main, 10:30, Service. Reporters did

⁶ Detective Todd Stokes, interview by author, 5 March 1995.

⁷ Straub and Cruz Lat, B1.

speak to some of the congregants as they arrived. "'It's very disturbing. We like to think Glendale is above this kind of thing,' said church member Patricia Sawyer.... 'You feel like you've been violated. Nothing is sacred anymore. Everyone realizes it's just a small group of people who do this, but I take it personally,' said Howard Morton." ⁸

As the Service began, Mayor Eileen Givens and Councilmembers Larry Zarian and Rick Reyes spoke to the congregation. Mayor Givens expressed her personal grief, saying, "I'm absolutely outraged.... This is not Glendale. This is just sick." ⁹ Promising to be back at the Church later that afternoon to assist in the clean-up, the Mayor broke into tears. The two councilmembers pledged their support as well and all were greeted with applause for their words. ¹⁰

Discarding my prepared remarks for the day, I took the

⁸ Armando R. Barragan, "Community Stunned, Saddened by Hate Crime," Glendale News-Press, 27 Feb., 1995, A8.

⁹ Armando R. Barragan, "Message of Hate," Glendale News-Press, 27 Feb. 1995, A8.

¹⁰ Eileen Givens, Larry Zarian and Rick Reyes, remarks given at the 10:30 a.m. Service, First United Methodist Church, Glendale, Calif., 26 Feb. 1995, audiocassette.

children outside during the Children's Moments to view the graffiti and urged them not to ever do anything of this sort to another of God's children. Then, later in the Sermon I encouraged the congregation to see this as a time to recommit ourselves to reaching out in the community, and not pull back because of fear. Finally, we prayed for those who had attacked us.¹¹

When some of us gathered at 3 o'clock that afternoon, we were astonished to note the absence of anyone representing another Christian church in town. The Mayor, the City Manager, and other City people were there, as were the citizens who were voluntarily serving as members of the Mayor's Blue Ribbon Task Force on Hate Crimes.¹² The only religious group that came to assist us were member of Temple Sinai, along with their Rabbi, Carole Meyers. "'We consider this a hate crime against all religions. We wanted to come out and help them, just as they were there for us,' said David Cohen, president of Temple Sinai. 'We never thought

¹¹ Philip B. Wood, remarks and sermon given at the 10:30 a.m. Service, First United Methodist Church, Glendale, Calif., 26 Feb. 1995, audiocassette.

¹² Wood, personal notes, 26 Feb. 1995.

anyone would deface a church in downtown Glendale.'"¹³ He could understand why a synagogue would be attacked, but not a church.

Within an hour all of the graffiti had been covered up with gray primer. The following day the City would send a graffiti removal unit in and sandblast the walls. Having been interviewed by all the news crews, I had delivered the same message to each station: We would continue to be active in the community and that the use of paint on our buildings would not frighten us. Later that night and early into the next morning I received death threats on my pager from the perpetrators of the attack. After having turned that information over to the police, I notified the District Superintendent, the Bishop, and the Pastor-Pastor Relations Committee of the Glendale Church, but found no support for my family, no consistent concern from any of my Christian colleagues in our community.

On April 3, 1995 the police announced that they had captured the four persons responsible for the hate crime.¹⁴

¹³ Barragan, "Message of Hate", A8.

¹⁴ Elyssa Getreu, "Police Arrest 4 Members of 'Satanic Cult,'" Glendale News-Press, 4 April 1995, A1, A6.

Through it all I had been deeply affected, as the Senior Pastor of the Church and a member of the Glendale Ministerial Association, by the silence of the churches. Many letters of support and telephone messages had been received from sister United Methodist congregations outside the area and the general public. Temple Sinai, which was tolerated but not fully included in the Association, continued to offer us support. It was not until March 15th that there was an acknowledgement for what our congregation had experienced. One of the founding members of the Association, Darrell W. Johnson, Senior Pastor of Glendale Presbyterian Church seemed to summarize the guilt felt by the other members when he wrote, "I write this letter to you and your congregation out of sadness and shame. I discovered at this week's Glendale Ministerial Association meeting that you did not receive any of the correspondence from our congregation, and from me....I am so very, very sorry....I realize that...it is an attack against all of us who stand in the light against the forces of darkness, but it was you and your people who took the hit. Please forgive us."¹⁵

¹⁵ Darrell W. Johnson, letter to Phil Wood, 16 March 1995, personal files.

This sequence of events seemed to have happened because I had been part of the Mayor's Blue Ribbon Task Force in the summer of 1994. Mayor Givens had called together a broad-based group of leaders from the community to deal with hate crimes following the vandalizing of the Homenetmen Ararat Headquarters, an Armenian youth center, in May of that same year.¹⁶ Rabbi Meyers and I were the only clergy included in that initial group. A resolution to form the Hate Crime Response Team was presented to the City Council on September 20, 1994 for consideration. Within twenty-four hours, the synagogue had been desecrated with swastikas and slogans. On the 24th the Glendale News-Press published a letter that I had written in support of the Temple.

I am outraged by the hate crime perpetrated against my sisters and brothers who are members of Temple Sinai and their rabbi, my colleague, Carole Meyers....I urge all members of this community to guarantee the basic human right of equality and tolerance for one another. We must not allow the actions of a few to strip this city of its dignity....¹⁷

The attack on the synagogue enraged the City Council.

¹⁶ Lee Condon, "Council OKs New Plan for Hate Crimes," Glendale News-Press, 28 Sept. 1994, A1.

¹⁷ Philip B. Wood, "Methodist Pastor Expresses Outrage," letter, Glendale News-Press, 24 Sept. 1994, A15.

Rarely had the five members voted in concert on any issue. But this time they did. And following the unanimous approval by the Council of the Resolution on the 27th, I was elected as the first chairperson of the Task Force. We waited only two weeks to meet, and then began to plan how we might address the community and victims of the next hate crime. But for all of our good intentions we knew little of what we were confronting. We hadn't made any plans to become better acquainted with racist philosophers or their rhetoric. We didn't know much about hatred on the 26th of February. Yet by April 19, 1995, when an explosion ripped through the Alfred P. Murrah Federal Building in Oklahoma City, we knew we had much more to learn about militias and hate groups in this country. We also had to learn how, as a group of volunteers, we could work together to create a process whereby the greater community might be included in making certain that Glendale would not provide fertile ground for hate crimes in the future. It would be an intensive but extremely instructive process that we had been drawn into by the events over which we had no control.

We found that the problem that we faced in Glendale in 1994 and 1995 was not that of specific incidences of hate crimes. It was the silence of various segments of our

community in light of them, including the silence of the religious groups. That silence was deafening in response to the hate crimes that had taken place. The challenge which confronted us was, and is, how to create a broad-based community action group that could and would work intentionally, and regularly, to eliminate the factors that create an environment conducive to hate crimes and hate groups. Further, in forming such a group, we needed to establish strong working relationships with other bodies such as the Los Angeles County Human Relations Commission.

I absolutely believe that without such an action group in every community in the State of California, we will continue to lead the nation in the number of hate crimes with more than any other particular region in the country. As was noted by the F.B.I. in the Hate Crime summary for 1995, there were 1,751 incidences reported in California out of a total of 7,947 in the nation.¹⁸ That is in comparison to the next most populous states of Texas, New York, Florida and Pennsylvania with 326, 845, 164 and 282 crimes reported,

¹⁸ U.S. Department of Justice, Federal Bureau of Investigation, Criminal Justice Information Services Division "Hate Crime-1995," Uniform Crime Reports (Washington: CJIS, 1995), 1-3.

respectively.¹⁹

It is not a difficult task to form a human relations group in a community, as it wasn't difficult to do so in Glendale. It does require some leadership in a city that is concerned and visionary. It is also important that there be citizens unafraid to risk themselves in an effort to work for tolerance among all segments of society. One particular group is not able, nor equipped, to develop all the strategies to promote programs for tolerance and understanding. A concerted effort is the only one that works.

To do the job of creating a civic group to address all aspects of the problem of hate crimes, and our collective silence in the face of them, means that we must become aware of the rise of hate groups over the past twenty years. As the Church, we have to assess ourselves in terms of our understanding of the Body of Christ, active in the world. And to come to terms with our silence, we must stop expending all our energies in meeting to discuss the problems of hatred and violence and become more involved in doing; working in community with others to bring an end to both. Those were

¹⁹ U.S. Department of Justice, 1-3.

reasons to create the Consultation in St. Louis, Missouri, a place to begin to share practical ways to combat hate crimes and to encourage those in attendance to get our annual conferences, and the local churches therein, to get to work with proper equipping and support from the denomination.

CHAPTER 3

A Convocation on Hate and Violence

The Resident Bishop invited me to attend the Consultation on Christian Ministry in the Midst of Hate and Violence in St. Louis, Missouri on July 21 and 22 of 1995. This event, sponsored by the General Board of Global Ministries of The United Methodist Church, had been developed in response to the Oklahoma City bombing on April 19th. All the bishops throughout the country were invited to send a representative, if they had experienced hate crimes in their respective annual conference. Our Bishop had asked The Rev. Beverly Shamana, Associate Director, Conference Council on Ministries, to invite me to attend as this Annual Conference's delegate. Her note read that I seemed like the "perfect one."¹ The Annual Conference paid for everything; plane fare, registration and materials, as well as room and board.²

The purpose of this meeting was "To consider the theological foundations, effective strategic approaches, and

¹ Beverly Shamana, letter to Philip B. Wood, 29 June 1995.

² Shamana, letter.

available resources for effective ministry to combat hate and violence."³ Three objectives were established to guide our time together in the most productive manner. They were:

1. To develop fresh understandings of the manifestations, causes, and consequences of the growing movements of hate and violence in U.S. communities and society;
2. To strengthen the role of the General Board of Global Ministries, in partnership with other general agencies, in resourcing The United Methodist Church in combating this hate and violence;
3. To initiate a process of mission partnership between GBGM and other general agencies, local practitioners, and key persons/groups with expertise in combating hate and violence.⁴

To fulfill these objectives the Board, under the direction of The Rev. Paul Dirdak, GBGM Director and President of the National Division who also served as Pastor of Trinity United Methodist Church in San Francisco, had secured the finest speakers in the country to address this issue. Jonathon Mozzochi, the Portland, Oregon-based Executive Director of the Northwest Coalition for Human Dignity would speak to us about the overall profile of the

³ United Methodist Church, General Board of Global Ministries, Outline of the Event (New York; GBGM, 1995), 1.

⁴ UMC, Outline, 1.

hate movement in the U.S. The Rev. David Ostendorf, Director of the Center for New Community in Chicago, Illinois would address the rural economic factors that contribute to the growth of hate groups in rural America. Jim Benn, the Executive Director for the Federation for Industrial Retention and Renewal, also based in Chicago, spoke of the urban economic factors that existed. From the Center for Democratic Renewal in Atlanta, Georgia came their Executive Director, Loretta Ross, to address the political realities of the hate groups that exist, as well as the agencies that monitor them. Ms. Marcia Choo, who serves as a Program Director for the Asian Pacific American Dispute Resolution Center in Los Angeles would share her impressions of the importance of third-party mediation. And The Rev. Mac Charles Jones, (now deceased), Pastor of St. Steven's Baptist Church in Kansas City, Missouri and Moderator of the U.S. Contact Group for the World Council of Churches Urban/Rural Mission, would address the religious implications surrounding hate groups and the combating thereof. It was a gathering of some great minds and articulate delegates, and I was privileged to work with them.

The first session of our gathering began with "The Call and the Challenge" by The Rev. Dirdak. In it, he presented

the "Ten Commandments for Ministry in a World of Hate and Violence." With his permission, I include them now:

1. The root cause of violence lies somewhere beneath the root cause you just found.
2. Fighting words are not trivial.
3. Hatred thrives on anonymity. Shine bright lights on it.
4. Hatred also thrives on conformity. Wherever it is pointed at the moment, try facing the other way.
5. Reporters who write about hate need better sources than the self-selected Public Relations hacks of hate groups.
6. Violated people everywhere have more in common with one another than they do with violators, who would like to convince them that they are one another's enemies.
7. You don't have to be poor to hate but it helps, particularly if you only got poor lately, BUT...
8. You don't have to be poor to recognize hatred through its disguises, but it helps, particularly if you've been poor for a long time.
9. Guns don't die, people do.
10. Bosnia, Beirut, Tianamen Square, Soweto, Bujumbura, Stonewall, Milai, The Alfred E. Murrah Building, Sather Gate, Wounded Knee, the bedroom of the apartment next door, Hiroshima, Dresden, Pearl Harbor, Guernica, Attica, Gettysburg, Bunker Hill, the Brandenburg Gate, the Bay of Pigs, the Texas Book Depository, the Coachella Valley, a Memphis motel, are all 'The Place of the Skull.'⁵

Following his remarks, the delegates had an opportunity to introduce themselves. Two of us, both pastors, had personally experienced hate crimes. One woman present had

⁵ Paul Dirdak, "Ten Commandments for Ministry in a World of Hate and Violence," paper presented at the Consultation on Christian Ministry in the Midst of Hate and Violence, 21 July 1995.

been working in the Alfred E. Murrah Building when it was bombed. Other delegates represented rural areas struggling with Posse Comitatus and the Klu Klux Klan. All of us felt a deep need to make certain that whatever we gathered as information and created as a network would go to assist our respective areas in dealing with all the causes of effects of hate crimes.

Jonathan Mozzochi proved to be an invaluable resource. His group has been tracing hate crimes and their perpetrators throughout the country over the past decade. While many of these are not directly tied to the Klu Klux Klan of old, he noted that the current wave of militia activity grew out of the white supremacy movement. It was hatched in 1992 as a response to the Federal Government's attack on the family of separatist Randy Weaver on August 21st of that year. In that encounter Weaver's wife, Viki, and their fourteen year old son, Samuel, were killed by Federal agents.⁶ What I found particularly coincidental about his lecture was that I had received a copy of a flyer that had been found in 1,500

⁶ Jonathon Mozzochi, "A Profile of the Movement of Hate and Violence in the U.S.," paper presented at the Consultation on Christian Ministry in the Midst of Hate and Violence, 21 July 1995.

copies of the Los Angeles Times in an upscale neighborhood in Glendale in January of 1995 that related the same story from the perspective of white racists. "14yr old Samuel Weaver, and his mother Viki were cold bloodily murdered by the U.S. Government...."⁷ Their take upon why this was done was typical. The Government must be destroyed, "or it will destroy you, and your entire family; through lethal violence, or by brainwashing your children into breeding with MCA's"⁸ (An MCA is a "Mud Colored Animal," anyone who is not a Aryan stock.)

If the Randy Weaver incident was the point of germination for the current militia movements, in a sense their Easter, then the destruction of the cult in Waco, Texas in 1993 nationalized the appeal of these paramilitary organizations and had served to be Pentecost. At the time of this address, there were 15,000 members in various groupings throughout the country. Every one of them had seen an influx or recruits following the attack upon the disciples of David

⁷ Aryan Nation, flyer distributed in Glendale, Calif., Jan. 1995.

⁸ Aryan Nation, flyer.

Koresh.⁹ And all of these armies were in some way influenced by a common religious theory that preaches a white racist perspective. This is what is known as the Christian Identity Movement.

Leonard Zeskind of the Center for Democratic Renewal has written a concise, yet thorough, analysis of that theology under the title of The "Christian Identity" Movement: Analyzing Its Theological Rationalization for Racist and Anti-Semitic Violence, published by the National Council of Churches. Mozzochi referred to this document and recommended it to us for further reference. His perception of what the hundreds of groups hold in common as basic beliefs is stated as:

Christian Identity contends that the people of Northern Europe-white Anglo-Saxons-are the lost tribes of Israel. Jews are considered to be the Children of Satan, and Black people and people of color are considered to be 'pre-Adamic'-a lower form of species than that of white people.¹⁰

Mozzochi also contended that through this sort of

⁹ Mozzochi, paper.

¹⁰ Leonard Zeskind, The "Christian Identity" Movement: Analyzing Its Theological Rationalization for Racist and Anti-Semitic Violence (Atlanta: Division of Church and Society, National Council of the Churches of Christ in the U.S.A., 1986), 7.

theology the strongest alliance has been made between these racist groups and the mainstream of society, i.e., the Christian Evangelical and fundamentalist movements.¹¹

Zeskind supports this contention in noting, for example, just how close the thoughts of the New Right resemble those of Christian Identity through the Christian fundamentalist theological and political positions. "The Christian New Right shares Identity's concern with the secular nature of the United States government. On specific social issues such as affirmative action, religion in the schools, and abortion rights, the Christian New Right and Identity would have similar short-term goals."¹²

Another person that we were introduced to by Mozzochi was Pete Peters, out of La Porte, Colorado. Peters certainly wasn't present in person at the Convocation, but he was available through the Internet. That's how Peters gets his message of racial hatred across to the American public. According to Mozzochi, Peters' work reaches 14 million people

¹¹ Mozzochi, paper.

¹² Zeskind, 38.

per week through the Internet and satellite.¹³ Immediately following the bombing in Oklahoma City, Peters published a piece entitled, "Concerning The Oklahoma Bombing: Solving The-Who Done It-Mystery!!!". In it he indicts everyone who attacked the Weavers, the Waco compound as well as all who oppose the development of the militia mentality and the right of all citizens to bear arms.

The disinformation and lies that are being given to the media and law enforcement come from primarily three hate groups. The Anti-Defamation League (ADL), the Southern Poverty Law Center and the Coalition for Human Dignity. They hate the U.S. Constitution and true Bible Christianity and coincidentally all three are Jewish in nature. Behold, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie-behold, I will make them to come and bow down at your feet, and to know that I have loved you. (Revelation 3:9)¹⁴

Following Mozzochi's lecture, the second session of the day was a panel presentation that included Ostendorf, Benn, Ross, Choo and Jones. Of these speakers, the most insightful, and helpful to our particular situation in Glendale, were Ross, Choo and Jones. Marcia Choo spoke of

¹³ Mozzochi, paper.

¹⁴ Peter J. Peters, "Concerning the Oklahoma Bombing: Solving The-Who Done It-Mystery!!!", 1995, on-line, available from Netscape @ ftp.netcom.com pub/SF/SFA, 9.

effective ways to produce conflict resolution in dealing with the various ethnic groups and neighborhoods in Los Angeles. Loretta Ross noted that the Old South, a segregated society, has been resurrected and had nationalized its agenda.¹⁵ She noted that when David Duke re-created the Knights of the Klu Klux Klan in 1975, he set before that organization four objectives. They were to: (1) Halt all welfare and public assistance; (2) Stop all civil rights actions in court; (3) Dismantle Affirmative Action at all levels of society; and (4) End Support of immigration.¹⁶ As of the twentieth anniversary of the objectives, every one of them were now a part of the mainstream political discussion. The major success of the Far Right in American politics is that it is determining the definition of citizenship and the rights thereof. Even Mayor Marion Berry of Washington, D.C. was quoted as suggesting that welfare mothers be implanted with Norplant, as a means of contraception, before they would be eligible for welfare benefits! David Duke advocated that in

¹⁵ Loretta Ross, "What Factors are Creating this Climate of Hate and Violence? The Political Factor." Paper presented at the Consultation on Christian Ministry in the Midst of Hate and Violence, 21 July 1995.

¹⁶ Ross, paper.

1975.¹⁷

As an alternative to the power of the Klan, and/or the white racist agenda in communities throughout the South and other parts of the nation, the Center offered two resources for us to take home with us. The first was Klanwatch Intelligence Report, a project of the non-profit Southern Poverty Law Center out of Montgomery, Alabama. It was recommended to us that all of our communities subscribe to this definitive report, for even the Federal agencies that deal with hate crimes use this publication as a primary resource. The particular issue that we were given, from March 1995, noted that the Aryan Nation had not only rebounded in 1994, but had "exploded," expanding its active role from 3 to 15 states as the Klan fragmented.¹⁸ This issue also chronicled the various hate groups that were active and lists their crimes for the same year. On page 24, under the heading of "Vandalism," was this report: "Glendale, CA-May 13, 1994. Swastikas and pentagrams were

¹⁷"Aryan Nations Stages Alarming Comeback in 1994," Klanwatch Intelligence Report, March 1995, 1.

¹⁸ "Aryan Nations Stages Alarming Comeback," 1.

drawn on an Armenian group's athletic building."¹⁹

Homenetmen Ararat was the reason for our Mayor's Blue Ribbon Task Force. And then, immediately following that entry, "Glendale, CA-September 22, 1994. Swastikas were sprayed-painted on a synagogue headed by a rabbi who is an anti-racism activist."²⁰ There it was: The attack on Temple Sinai following the presentation of the Task Force's recommendation to the Glendale City Council for the creation of the Hate Crime Response Team. This newsletter was to become an essential part of our arsenal in combating crimes back home.

The second document that became, and continues to be, important is published by Center for Democratic Renewal itself. When Hate Groups Come To Town: A Handbook of Effective Community Responses is a complete text which not only outlines the objectives of the Center, but also assists the reader in comprehending the nature of racism, the development of the white supremacist movement, how local community groups of volunteers can monitor the activities of

¹⁹ "Bias Incidents: Vandalism," Klanwatch Intelligence Report, March 1995, 24.

²⁰ "Bias Incidents," 24.

racists and the greater society's response to them, and concludes with an outstanding list of resources for further study and implementation. As the text notes, it is important to address the issue of hate crimes and violence because of how pervasive they are. "Racism today plays an essential role in shaping the lives of people of color as well as whites in the United States."²¹

The Rev. Mac Charles Jones spoke with prophetic power about the Christian Church and its role in all that had been transpiring. "Racism is the defining factor in America today. It defines space, community, mobility and the school system. It is endemic; no one escapes it. The Klan, the militias, they're not aberrations; they're part of the entire climate!"²² He went on to note that religion had become a unifying factor for these groups, giving them a sense of legitimacy. The return of conservative religion's

²¹ "Understanding Racism and Bigotry: How Hate Crimes Begin," in When Hate Groups Come To Town: A Handbook of Effective Community Responses, 2nd. ed. (Atlanta: Center for Democratic Renewal, 1992), 20.

²² Mac Charles Jones, "What Factors are Creating this Climate of Hate and Violence? The Religious Factor." Paper presented at the Consultation on Christian Ministry in the Midst of Hate and Violence, 21 July 1995.

involvement in the political life of this nation, which tacitly includes a return to white male dominance in all aspects of society, has contributed to the growth of the Radical Right. And there has been a strongly expressed desire on the part of many active church people to recreate the republic, representing what they believe to be the true ideas of the founding fathers. This cannot be defined as a more inclusive society, but rather a more exclusive one. "And the response of the churches in this nation to all this movement to the Right has been entrenchment and silence."²³

The United Methodist Church has been especially guilty of this entrenchment and silence, he went on. As the local churches within the denomination were experiencing a decline in members, the Church tended to follow where the congregations wanted to go, politically and theologically, rather than providing a new prophetic vision.²⁴ This following rather than leading is defined by race. There is a solution. First, the Church must begin to identify the "isms" of racism, classism, and sexism as Sin

²³ Jones, paper.

²⁴ Jones, paper.

rather than as issues. Second, the Church must begin to talk locally rather than nationally about them. And finally, the Church must recognize that the time has come for it to reclaim the moral climate of this nation and talk about racial justice rather than the issue of race relations. This is exactly what we needed to do in Glendale, and the Annual Conference.

CHAPTER 4

The Glendale Model

On Friday afternoon we were divided into small working groups for the purpose of addressing the question, "What Strategies can be Identified and Developed to Combat Hate and Violence in US Communities and the Nation?" This became an appropriate forum to share the process of developing the Hate Crime Response Team, and our other experiences in Glendale. The Glendale Model, as it was formally identified when taken to the plenary session, was defined as a simple yet effective way for a City to address hate crimes.

All the delegates agreed that it is vital to have support from the City Council. Without some sort of official endorsement, all the plans and proposals from any committee to address hate crimes is just so much talk. In our case, the Mayor had been the one to contact members of the community and establish the meeting date and initial agenda. She also served to chair the meetings and keep the other members of the City Council appraised of our progress. With that sort of support from City Hall, the path had been cleared for our group's success.

As a Task Force, we had developed as a policy statement that, "A hate incident as defined, committed against any

individual or group in Glendale is an act against all."¹

Following the acceptance by common consent of that policy, we had moved on create to our goal. Initial guidance toward its perfection was to be found in the Glendale Police Department General Order No. 715. It was clear that the Police Department would be proactive in protecting the rights of all citizens from "violence, intimidation, threats or other harassment...."² We expanded our Task Force's goal to include sexual orientation, along with racial and ethnic background and/or religious beliefs, as reasons to be targeted for an attack. So our work went beyond the General Order by including in the definition of our goal incidents that had not previously qualified as hate crimes.³

We also developed a monitoring procedure, supported the creation of a database of crimes, called for the creation of the permanent committee called the Hate Crime Response Team, and defined its membership as being:

(Mayor or designated councilperson, City Manager,

¹ Glendale, Calif., Blue Ribbon Task Force, Discussion Outline, 21 July 1994, 1.

² Glendale, Task Force, 1.

³ Glendale, Task Force, 3.

specific City Department chiefs or representative, one representative from identifiable community groups, i.e., Armenians, Hispanic, Asian, Chamber of Commerce, religious groups, etc.)⁴

Following an outline of our duties and perfecting of our Resolution to the City Council, we then were ready for the meeting in September of 1994 which I discussed earlier.

Because we had been in operation as the Hate Crime Response Team for approximately nine months by the time of the Consultation, I was able to report on how we functioned and our sense of how we were accomplishing the tasks that we had agreed were ours. We had established a line of communication that had provided for a rapid response to any hate crime incident in Glendale. Victims were contacted within a matter of hours after they had been attacked.⁵

The system's effectiveness was to be found in its simplicity. When a call was received by the dispatcher at the Glendale Police Department that indicated that a possible hate crime had taken place, the Public Relations Officer for the Department was notified of the incident. Included in the

⁴ Glendale, Task Force, 2-3.

⁵ Glendale, Calif., Hate Crime Response Team, General Minutes. [1995].

information received was; (a) who the attacker was, if known, (b) the nature of the attack, (c) the victim's name and address, and (d) the racial or ethnic background, religious preference and the sexual orientation of both the victim and attacker. Then the Mayor was immediately contacted through the office of the Public Relations Officer and given all the pertinent information. The Mayor would call the Chair of the Hate Crime Response Team with the same information. The two of them would decide what the most appropriate response would be; to the victim as well as to the community at large.

Names and addresses were held in confidence by these designated persons, but the remainder of the Response Team would receive a general outline of all that had transpired. The Team would then be informed of the recommended action as agreed upon by the Mayor and the Chair, would have an opportunity for input, and would assist in deciding who would be the respondent on behalf of the Team to the victim.

Time in response is of the essence, so it had been decided that there would be some sort of response within two hours following the initial report to the Police Department. This meant that much of the business would be handled through a series of telephone calls placed to Team members by the Chair. Victims would not be allowed to feel alone for any

longer period of time than humanly possible.⁶ With this system we had effectively addressed five hate crimes by being supportive of the victims from our inception as a Task Force to the meeting of the Consultation.⁷

The Working Group was pleased to hear how well it had all worked. That, of course, was what we had hoped for in Glendale. We had spent hours making certain that we were not creating a complex structure, because we knew that if we had, the entire purpose of responding to hate crimes by being witnesses with the victims, and to the community, would never make it beyond the Council Chambers. Our guiding light, Mayor Givens, kept reminding us to keep it clear, focussed and simple for every citizen to understand.

This model appealed to the delegates not only in the Working Group, but in the plenary session as well, because of its clarity of purpose, its inclusive membership, (which for the most part was comprised of volunteers from the community), and the fact that it cost nothing to create and sustain it. All knew that any model of this sort would find

⁶ Glendale, Hate Crime Response Team, minutes.

⁷ Glendale, Hate Crime Response Team, minutes.

its way toward acceptance much easier when all city governments realized that there would be no additional costs incurred by its creation. So, this model was unanimously approved for inclusion in the final report of the Consultation.

As the Consultation drew to a close at Noon on Saturday, July 22nd, the delegates were exhorted by The Rev. Dr. Arturo Fernandez, a District Superintendent of the Oregon-Idaho Annual Conference and a Director of the General Board of Global Ministries, to fulfill our charge by returning to our respective areas, reporting to our bishops and being available as resources to the annual conference.⁸ With all the proclamations of God's justice delivered by effective preachers, I left the meeting with high expectations of what we might accomplish in our Conference. Since we had the greatest number of reported hate crimes in the nation, we had the greatest opportunity to set things right. We had the model of our experience in Glendale to draw upon, now endorsed by a national gathering of delegates, some of whom were veterans of the Civil Rights Movement of the 1950s and

⁸ Arturo Fernandez, sermon delivered at the Consultation on Christian Ministry in the Midst of Hate and Violence, 22 July 1995.

1960s. We had a Bishop who had sent me to this meeting with his personal concern about the racial tensions in Southern California and Hawaii, where the most diverse population in the United States resided. But I was to be surprised, and disappointed.

CHAPTER 5

No Response

Immediately upon arriving home from St. Louis I called the Resident Bishop's office to make an appointment to share the information of the Consultation with him. But, I was unable to get an appointment. So, I was directed to Beverly Shamana. I called Beverly Shamana's office, and was told that I needed to speak with the Bishop.

It would be six months before he could see me. The Bishop was in the midst of some very difficult and sensitive issues in our Annual Conference. When a meeting took place, I had one hour in which to report on everything that had taken hours to learn about and develop in St. Louis. I left his office with his hope that I would have an opportunity to share with the Cabinet and the Conference Council on Ministries staff, that they might decide what to do with the process of educating local churches as to the hate problem and how to correct it. To date, I have not met with anyone other than the Bishop. And there seems to be little possibility of doing so in the future, until there is a hate crime of such magnitude that it cannot be ignored. Then I might be called as a resident "expert" to give a bit of advice. Unfortunately, outside of the Bishop's office, it

has all been treated like an earthquake. As long as there's a crisis, let's talk. When the distance from the crisis increases through time, there's no reason for us to go any further with something as depressing and distasteful as hate crimes. The Conference Council on Ministries has a great number of agenda items before it and with so many volunteers staffing so much of the work, it can only respond to emergency situations.

Initially, I was very puzzled by this. Here we are, in the region with the greatest number of recorded hate crimes in the nation, with churches in the Antelope Valley where hate crimes occur with greater and greater frequency, and we are doing nothing about it all. Why? Was it just, as Mac Charles Jones had noted, our desire to not be controversial? Or was it something else?

The question has never been adequately answered for me, but I have my own theory. It goes back to Avery Dulles' statements about the institutional church. The United Methodist Church has ceased to be a movement and has become firmly entrenched as an institution. Dulles would note, regarding the dangers of becoming an institutionally-oriented body that, "In every generation the Church has to face anew the problem of how to maintain its institutional strength and

societal stability without falling into the defects of exaggerated institutionalism."¹

In this institutional model there are three functions; these being the functions of teaching, of sanctifying and of governing.² None of these functions can address the reality of hate crimes and the violence that accompanies them. However, in accordance with this model, the Consultation in St. Louis was, at one level, most appropriate and necessary. For it taught us about Evil as it manifests itself in the form of racism. It sanctified us through the means of grace provided us through our worship experiences, and especially our closing Communion service. And we were instructed to return and deal with the governmental structure of our denomination, by going to our respective bishops and awaiting their decisions as to how best use our experience to teach and sanctify others in our areas through the office of the episcopal authority. However, in the case of people who are victims of this type of brutality, this model of the Body of Christ is not helpful in relieving them of their suffering.

¹ Dulles, 45.

² Dulles, 37.

There are other models to be followed. And while I did not consciously set out to follow any particular one, it became apparent that some model was emerging as I became more and more active in the development of the Blue Ribbon Task Force and the Hate Crime Response Team. All that was developing was closer to the model that Father Dulles calls the Servant Model. In it, men and women are drawn together in the communion of saints to hear God's Word and to act upon it in a hurting and unjust world. The common ground upon which these servants operate is that of addressing evil and injustice, with little concern for institutional issues of tradition and order.

The bonds of union...are not so much the traditional bonds of doctrine and sacramental communion, but rather the sense of mutual brotherhood that springs up among those who join in Christian service toward the world...some assert that these bonds cut right through the traditional denominational divisions and forge a new communion among those who had been ecclesiastically estranged from one another.³

Not only did we find through our personal experience at the Glendale Church that the institutional model is alive within denominations, it is in an interfaith sense, as well. For while the congregants of Temple Sinai were very involved

³ Dulles, 97.

throughout the city in a variety of social justice issues, as their rabbi was, at the same time the Glendale Ministerial Association was redefining itself so that it might exclude the rabbi from full membership within the body. As we, who were part of the Hate Crimes Response Team, were coming to a deeper, more profound understanding of the need for all segments of the community to work together to end racial hatred and violence, the Ministerial Association was perfecting a new Mission Statement that was counterproductive to our goal. It reads, "The Glendale Ministerial Association is a fellowship of Christian clergy empowered by the Gospel of Jesus Christ to serve and bring healing to our community. This is accomplished through: Prayer, Clergy Enrichment, Creative Worship Services, Community Service Program."⁴ And the following September this was reaffirmed through their newsletter in a very specific article titled "A Return to Christian Roots":

Over the years the GMA has seen many changes in the nature and composition of this organization. The times have seen this group called by various names and each season of our existence has contributed to what this group is today.

However, there is no mistaking the direction

⁴ Glendale Ministerial Association, Mission Statement, 10 Oct. 1995.

charged at the June 1996 meeting when the membership voted to return to the original call and format of the GMA as a specifically Christian fellowship of ministers.

The call to focus on Jesus as our Savior will not cause a sectarian attitude. The GMA has also clearly declared that our community must continue with interfaith dialogue and we must participate in this.⁵

Tradition, the survival of the order, all this being promoted by the Association, is the very idea being preached by the radical Right! We, at the First United Methodist Church, found in the servant nature of the synagogue an example of how to be servants to others in crisis when they appeared to clean the paint off of our walls. They risked another attack from a hate group by being identified as being with us on that terrible Sunday. Yet they were there. And also I found that the Servant Model of the Church, which Avery Dulles spoke of, was reinforced for us by the Jewish community intentionally cutting across denominational barriers. It had been my experience with the Annual Conference officers that had taught me about our Institution, when they had little time for the information from the Consultation. But the Hate Crime Response Team was most eager to hear about what had transpired.

⁵ Glendale Ministerial Association, Newsletter, Sept. 1996.

CHAPTER 6

Unfinished Business

When that Hate Response Task Force convened in September of 1995, the first item on the agenda was my report from the Consultation on Christian Ministry in the Midst of Hate and Violence. The members were excited by the options for study and networking that I had brought home. Coincidentally, while I had been away, a letter had arrived for the Task Force from the Los Angeles County Human Relations Commission inviting us to participate with them in a network that they were beginning to develop with cities throughout the county. Since this was exactly the sort of opportunity that had been discussed at the Consultation, we accepted the invitation. Within two weeks we had received the first detailed information from the Commission in the form of the report on Hate Crime in Los Angeles County, 1994, which had been delivered to the County Board of Supervisors in March of 1995. This document outlined all that had transpired in the County and gave us a sense of how other communities were addressing the very same struggles that we had encountered. We were pleased to be acknowledged for our work in that report, just as we were happy that our model had been endorsed in St. Louis, even though we were misnamed: "In

1994, under the Mayor's leadership, the City of Glendale established a Human Relations Task Force. The Task Force, which was formed following a series of hate crimes, was ready and able to rapidly organize City and community responses when a second series of incidents occurred."¹

The second document that the Task Force reviewed from the Commission was a manual explaining the "Network Against Hate Crime." We were invited to become part of it. As its Mission Statement noted:

The Network was established by the Los Angeles County Commission on Human Relations in 1984 and consists of community organizations as well as interested individuals. The Network meets regularly to exchange information about hate crime and related incidents, and the needs of victims. The Network also monitors the occurrence of hate crime and other related incidents, plans preventive and educational programs, and lobbies for legislation which strengthens penalties for violent acts.²

Besides reviewing these pieces of correspondence, the

¹ Los Angeles County, Commission of Human Relations, Hate Crime in Los Angeles County, 1994: A Report to the Los Angeles County Board of Supervisors, March 1995 (Los Angeles: Commission on Human Relations, 1995), 5.

² Los Angeles County, Commission on Human Relations, Network Against Hate Crime: Community Based Organization Manual, Guidelines for Reporting Hate Crimes and Counseling Victims, (Los Angeles: Commission on Human Relations), 1995.

next project that we invested our energies in was promoting Teaching Tolerance, as part of the work produced by the Southern Poverty Law Center. In cooperation with members of the administrative staff of the Glendale Unified School District and members of the School Board, we advocated the use of these materials for the classroom, as an effort to reduce the number of racially motivated confrontations on public school grounds. Mailed twice a year to faculty in participating school districts, this magazine is filled with stories of successes in creating community, how to deal with the victims of hate crimes, and how to become acquainted with one's own history and ethnic background. One particularly powerful witness to the work of the program was to be found in a report on B. F. Day Elementary School in Seattle, Washington. There the principal, Carole Williams, has worked with staff to create a "family school" for the students, many of whom are homeless.³ With success stories such as this one, encouraging teachers and principals to be creative in addressing issues of tolerance and harmony, we felt comfortable promoting its inclusion in our diverse school

³ Sara Bullard, "Where the Heart Is," Teaching Tolerance 2, no. 2 (Fall 1993): 19-25.

district. And it turns out that these materials do not cost a school district anything; the Southern Poverty Law Center underwrites all the costs of printing and mailing. All that is required is that the school district administration write and request the materials. Another simple task, one that we could accomplish in bringing harmony to our City.

The last program that we became involved in was, again, through the Los Angeles County Commission on Human Relations. The Human Relations Assistance Consortium was developed by the Commission as a means of bringing all the resources available through the Commission and member communities to bear upon the conflicts in a particular city or area. As it is stated in the purpose of this mutual assistance program:

- To help cities/local jurisdiction have sufficient resources and expertise to be able to handle their human relations and intergroup conflict issues.
- Help them to increase their own capability; and subsequently the local jurisdiction could assist the County or another local jurisdiction, to maximize resources.
- To save tax dollars.⁴

We were just entering into the process of discussion with the Human Relations Commission about becoming a member

⁴ Los Angeles County, Commission on Human Relations, Human Relations Mutual Assistance Consortium and Mutual Assistance Agreement (Los Angeles: Commission on Human Relations), 1995.

jurisdiction, and working on a plan to include more local citizens in the process of responding to hate crimes in our community, when it became apparent that I was going to be moved from Glendale to another parish.

In the opinion of some of the leadership at the Glendale Church, I had spent too much time in the greater community. The First United Methodist Church of Glendale had been an important congregation for the greater part of its 90-plus years in existence in the life of Glendale, and for many years was the largest Protestant church in town. Its membership peaked in 1955 at 3,390, with an average Sunday attendance of 1,533.⁵ As of January 1, 1996, however, there were 1,246 members with an increasingly diverse congregation in terms of ethnic background, a growing Sunday School Program for elementary and youth, a number of community organizations utilizing our facilities, including the Glendale Homeless Shelter on occasion, but only an average attendance of 549.⁶ Many who remembered the great days of

⁵ First Methodist Church of Glendale, Report to the Fourth Quarterly Conference, 30 March 1958.

⁶ First United Methodist Church of Glendale, Report to the Pasadena District Office of The United Methodist Church, 21 Feb. 1996.

the Church wanted to see a return to that. The Senior Pastor's responsibility was seen by some of the influential leaders as building up the number of people through an active program within the walls of the facilities. I maintained that the best way to do that was to be meeting the needs of the greater community, while educating the members on other missional opportunities for the church. The officers of the congregation felt that "A strong, positive pulpit presence to give voice to the common vision" and "Strong managerial skills to enable other leaders to participate in the common vision" were to be given a higher priority.⁷ Having become aware of the differences of opinion as to how to evangelize the greater community, I requested that the Bishop appoint me to another charge, as of July 1, 1996. On that date I became the Senior Pastor of a church in the San Gabriel Valley, approximately twenty miles away.

And the Church in Glendale ceased to be involved in the Hate Crime Response Team.

⁷ First United Methodist Church, Report to the Pasadena District Office.

CHAPTER 7

What Was Learned

What was learned by all of this? A number of things. First, hate crimes and violence do not trouble many of us unless we are touched by it, personally. It may not necessarily be directed at us, but at someone or some group that we feel a kinship with. Only then do we, who are not normally targets, think to respond. Because I had grown to respect Rabbi Meyers due to our work on Mayor's Blue Ribbon Task Force, I was willing to stick my neck out when the synagogue was attacked. But as I wrote my letter to the newspaper, I know I still believed that there was a cloak of safety around me, protecting me from the same sort of violence. Down deep, I knew that being white, male and Protestant counted for something in the eyes of the community, and even for the radicals that performed that terrible act. I could be a champion, knowing all the while that it was easy to devote my life to the institutional concerns of the Church, the maintenance of the members and the development of programs to satisfy their needs. That, of course, would keep the money coming in, would produce modest growth by attracting new members who thought and behaved like the long-time membership, while providing me with an outlet

for my personal need to be involved in the greater community. And I felt that I was doing what was required of me by the denomination by becoming involved in the community when I accepted the invitation to be part of the development of the Hate Crime Response Team. As the pastor of a church with a big reputation, if not a large membership, it would be appropriate for my career advancement to be seen as active in the City. I just never realized how I would become so intimately involved in hate crimes and their perpetrators.

Everything had changed with the hate crime at the Church and the death threats that following day. I was a victim, and the pastor of a victimized congregation. And the most important lesson I learned that day was something that I stated to the congregation in the 10:30 Service.

There's....a sense of violation about this. That it's happened to us! These are the sorts of things that happen to somebody else! We're used to writing the letters to support the synagogue when they're desecrated.... Brothers and Sisters, what this says to us all is that Evil is universal. Evil is not discriminatory! And if you and I are silent in the face of Evil, it comes and finds us, just as easily as it finds someone else.¹

Because I know, first-hand, that Evil did not pass over me

¹ Wood, remarks, 26 Feb. 1995.

even though I am white, male, and in the Church, I cannot be silent in my ministry to victims of hate crimes any longer.

Another powerful lesson that kept surfacing through all that we experienced is just how deeply institutionalized our thinking in The United Methodist Church has become. We can produce some outstanding events, such as the Consultation on Christian Ministry in the Midst of Hate and Violence, bring together some great resource people to commit delegates to new ministries, inspire everyone, and then have no follow-up. I have never heard from the General Board of Global Ministries again. And their recommended course of action, to be a resource person for the Conference officials, has not come to fruition. We seem to be so worried about the lack of passion in our denomination, the loss of members to more theologically conservative, but more socially active, churches, yet we cannot support the specific efforts to address the real hurts of the world which surround us. Because we're too involved with our institutional duties. And that is a problem of ecclesiology.

The theology of the Church, ecclesiology, is a study of who we are, as the earthly manifestation of the Body of Christ, in relationship to what the Lord would want the Church to be. When I was Pastor of the Glendale Church, I

failed to be a good theologian with the congregation. I did not lead them to a new understanding of who they were and who they could be. Now, as I reflect upon what I have learned, I believe that is essential to talk theology outside of the seminary classroom. As H. Richard Niebuhr noted in his book, The Purpose of The Church and Its Ministry, "A definite theory of the ministry always includes....specific awareness of the nature and fundamental need of the people it serves."² Theories of ministry and specific models for local churches, and individual members, ready to be part of the work of creating environments hostile to the destructive nature of hatred, and its accompanying violence, are the foci of the next chapter.

² H. Richard Niebuhr, The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education. (New York: Harper & Row, 1956), 75.

CHAPTER 8

What's Next

There are a number of ecclesial definitions. Avery Dulles, for instance, has provided five. And whether one has subscribed to the Church as Institution, as Mystical Communion, as Sacrament, as Herald, or as Servant, Dulles points out that there is a common thread that runs through all. "There is something of a consensus today that the innermost reality of the Church-the most important constituent of its being-is the divine self-gift. The Church is a union or a communion of men with one another through the grace of Christ."¹ How that communion with Christ manifests itself in the world is subject not only to paradigms in the local church. "In a healthy community of faith the production of new myths and symbols goes on apace."²

The late David J. Bosch noted that ecclesiologies, theological explanations of how that communion between God and humanity takes place, are now centering upon the local church rather than upon the universal church, as previous

¹ Dulles, Models, 17.

² Dulles, Models, 203.

works tended to do. The shift from thinking that it is the denomination which creates relationships between Christ and humanity through top-down dogma, pronouncements and national programs, to the local congregation as a primary environment for encountering the Savior, leads to a profound difference in understanding the role of the local church in mission to its region. "The fundamentally innovative feature of the new development was the discovery that the universal church actually finds its true existence in the local churches...."³

This idea, not yet fully comprehended by a denomination such as The United Methodist Church, could lead to an exciting realization of the local church as the true innovator of missionary activity in the world. The Consultation in St. Louis could have been a new beginning of this shift to a reassessment of the wisdom to be found in the local church since there had been an opportunity for sharing the Glendale Model, and other models and recommendations for addressing hate crimes, with national leadership ready to listen to grass-roots missionary activity. This concept of the "rediscovery of the local church as the primary agent of

³ David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll, New York: 1992), 380.

mission has led to a fundamentally new interpretation....The whole world is a mission field."⁴

There is tension now being experienced because of this shift of thought, however. That was the tension that I had experienced in the Glendale Church. As a pastor, I felt called to be present within the secular and interfaith activities in the City. Yet, I had been appointed to a congregation whose leadership, for the most part, saw the physical plant of the church as a very important ingredient in bringing about personal salvation, within the context of the ecclesiology of The United Methodist Church. There the institutional model of the church seems to have been interpreted as centering upon the buildings as the embodiment of ministry and was tacitly developed throughout the history of the congregation. This seems to be demonstrated on the occasion of the thirtieth anniversary of the construction of the sanctuary when, within the worship service, the Act of Re-Dedication read, in part:

Today we re-dedicate it to the worship of Almighty God in spirit and in truth, and ourselves to the service of all persons in righteousness and love....For the worship of God in prayer and praise....For the comfort of all who mourn; For

⁴ Bosch, 380.

strength to those who are tempted....For the conversion of sinners....For the extension of the kingdom of God....⁵

The ministry of the church, then, was to bring people into the family of God through programming that might draw the unchurched into the facilities, rather than empowering the church members to go out into the streets where the needs existed. If were it not so, the congregation would not have spent so much time and energy upon the construction and maintenance of such a facility.

This tension that we experienced, as pastor and lay leadership, is addressed by Bosch when he wrote:

The new paradigm has led to an abiding tension between two views of the church which appear to be fundamentally irreconcilable. At one end of the spectrum, the church perceives itself to be the sole bearer of a message of salvation on which it has a monopoly; at the other end, the church views itself, at most, as an illustration-in word and deed-of God's involvement with the world.⁶

Bosch goes on to note that along with the renewed understanding of the local church's importance in the outreach program of the whole Body of Christ, there has also

⁵ First United Methodist Church of Glendale, commemorative brochure, 19 May 1991, 6.

⁶ Bosch, 381.

been another important change in our view of mission within the context of the **missio Dei**, the mission of God. This paradigm shift has caused the church, at all levels of its institutional existence, to begin to see its mission, and all its missionary activities, as a part of God's mission in the world. "In the new image mission is not primarily an activity of the church, but an attribute of God....Mission is thereby seen as a movement from God to the world....To participate in mission is to participate in the movement of God's love toward people...."⁷

Having reflected upon this, I do not believe that there is a "fundamentally irreconcilable" tension between the two visions of proclamation and witness. There is a creative tension that exists between the two understandings and it is necessary for any sort of positive self-realization within the church to take place. I see a vital reconciliation, a balance between the two visions, now able to happen. The church must never forget that it is the institution established by Jesus Christ to spread the message of salvation. But it does not have a corner on the market, so to speak, of how it might best proclaim the Good News. There

⁷ Bosch, 390.

are many ways to spread the Word, both within and without the walls of the facilities. And yet, as a word of caution to both visions Bosch states that "our missionary activities are only authentic insofar as they reflect participation in the mission of God."⁸ From this perspective, and in relationship to hatred and violence, the real challenge is to create ministries that are inclusive of the issues of tolerance and racial justice, and which empower people to work through the structure of the church for the benefit of the community outside the church. In all of this, the role of the local church pastor must be that of the congregational theologian, assisting a group of Christians to understand their true place within the *missio Dei*.

The first step that a pastor might take to create a clearer understanding of the *missio Dei* is to teach it. While sermons offer opportunities for proclamation of God's mission in the world, the most effective work can be done by the pastor/theologian in a series of classes upon the nature of mission and the church's role in God's encounter with humanity. Essential to all discussions regarding mission would be the inclusion of a clear differentiation between the

⁸ Bosch, 391.

missio Dei and the **missiones ecclesiae**, that is, the church's missionary works. For the *missiones ecclesiae* are more than the activities of sending money to projects or feeding the hungry or even proclaiming our abhorrence of racial hatred and violence, though all of these are a part of the whole mission. "The primary purpose of the *missiones ecclesiae* can therefore not simply be the planting of churches or the saving of souls; rather, it has to be service to the *missio Dei*, representing God in and over against the world, pointing to God...."⁹

In a parish, what is needed to create a ministry which is inclusive of the *missiones ecclesiae* by the *missio Dei* is regular, and consistent, programming on a theme of racial justice and tolerance. To begin the process of moving a church to this new model of ecclesiology, I propose that a month-long program be developed. That programming might be outlined as follows:

1. Preaching: In the Sunday services, the preaching event might witness to God's call for justice. Scripture lessons such as Amos 5:21-24 ("But let justice roll down like

⁹ Bosch, 391.

waters, and righteousness like an everflowing stream."¹⁰); Matthew 5:1-12 (the Beatitudes); Mark 4:1-9 (the Parable of the Sower, expressing how God's grace is sowed over all people); and Galatians 3:28 ("There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."¹¹) might be starting points in developing a sermon series on the inclusiveness of God and the need to work against forces in society that strive to destroy that inclusiveness.

2. Bible Study: During this month, I would also propose that the Bible Study groups follow the Scriptures being preached upon. In conjunction with the biblical text being examined, I believe that an excellent resource to be used to further stimulate discussion would be the "Social Principles of The United Methodist Church," which can be found in the Book of Discipline.¹² The combination of the biblical witness, with expressions of the Church striving to

¹⁰ Amos 5:24, NRSV.

¹¹ Gal. 3:28, NRSV.

¹² United Methodist Church "Social Principles", The Book of Discipline, 1996 ed. (Nashville: United Methodist Publishing House, 1996), 84-106.

place that witness in the context of today's culture, could lead to some lively dialogue. It would be ideal if the preacher might lead this study.

3. Adult Study: The best resource for a special adult study would be America's Original Sin: A Study Guide on White Racism, published by Sojourners.¹³ This guide comes with a leader's booklet and has nine sessions, which could be covered in three sessions per week during this month.

4. Youth Study: For the Seventh Grade through the Twelfth Grade students, it would be appropriate to use the same Sojourners material that would be used by the Adult Study group. The Youth meetings could be held on the same day, and at the same time, so that families could participate in the same curriculum. It would be very important, however, to have leadership with this group which could be sensitive to the unique concerns of the Youth and their levels of maturity, so that open and creative dialogue might take place.

5. Sunday School: The children, Sixth Grade and below, and the Youth could be led through lessons based upon

¹³ America's Original Sin: A Study Guide on White Racism, 2nd ed. (Washington D.C.: Sojourners, 1992).

the Scriptural passage used for the sermon each week. However, this would require that the preacher lead a Bible study for the teachers at least one month prior to the beginning of this special emphasis, so that the teachers might develop crafts, songs and other resources to assist them in sharing the message of the sermons.

6. Social Concerns Activities: If there was an interfaith group in the community where the church is located, there could be a joint study based upon the volume, When Hate Groups Come to Town: A Handbook of Effective Community Responses. This very thorough manual is divided into four parts which cover the topics of "Understanding Racism and Bigotry," "The White Supremacist Movement," "Responses" (explaining how organizations, including law enforcement, address the issues discussed in the previous sections), and "Resources."¹⁴ If there is not an interfaith group in place, this might be an opportunity to develop one around this common concern of tolerance. And it would be a perfect time to become acquainted with the Anti-Defamation League and the materials that this outstanding Jewish

¹⁴ When Hate Groups Come to Town: A Handbook of Community Responses, 2nd ed., (Atlanta: Center for Democratic Renewal, 1992).

organization provides to combat intolerance. Local chapters of the ADL can be found through the white pages of any telephone book. Finally, if one's community is within driving distance of Los Angeles, California it would be important for all persons concerned to visit the Simon Wiesenthal Center, the Museum of Tolerance. There all people come to recognize their own levels of intolerance.

In taking this program to the another step, the question might be asked, "What can a church member do to organize and energize a broadly based community group to combat hate crimes and violence?" The first step that I would suggest might be to find out who in one's respective congregation had some personal connection with members of the City Council, the Police Department, or other local law enforcement agencies, and the civic clubs such as Kiwanis, Lions and Rotary. Second, enlist others who had these connections in the cause. An excellent way to do so would be to plan meetings at the church, with the appropriate permission secured, and to share the information to be found in When Hate Groups Come to Town, if the persons had not been part of a study group on that volume. It would be helpful if copies of the manual were purchased and given to each individual contacted.

After this initial recruitment, it would be necessary to decide who would meet with the civic leaders. Again, at the time of the appointment with the respective individual or officer, it would be a pro-active step to provide that leader with copy of When Hate Groups Come to Town, along with a verbal invitation to study the information contained therein. Before leaving that meeting, it would be helpful to have made a second, a return, appointment for the specific purpose of reviewing the leader's impression of the material given them. That would encourage the person to be somewhat familiar with the volume's content within a reasonable period of time.

As one is making one's rounds through the officials of the community, it would also be important to use the local faith communities as other centers for further recruitment to the opportunity to combat hate crime. One should be prepared to give concise talks to whatever groups would invite, yet one should not merely deliver a lecture for edification. Each speaking engagement should contain within it the invitation for others to become part of the effort. Then accept all volunteers! City Councils and other boards and agencies respond to sizeable groups of citizens with clear visions for the betterment of the entire community.

Following these efforts, a visit to the City Council, by

all people supporting the creation of an organization to combat hate and violence, would be appropriate. During the public communication portion of the Council's agenda one would need to be prepared to speak assertively to the Council regarding the establishment of a city-wide committee or task group which could begin to create ideas for greater tolerance and racial harmony among all citizens. It would be extremely important to note to budget-conscious councilmembers that such a group would not fiscally impact the City. Meetings could be held in any number of places within the community, including a religious community's place of worship.

If the City Council does not act quickly upon the request, then one must not be overcome by disappointment. Begin again, going back through the steps previously outlined. Persistence will be rewarded. Once that persistence has brought an officially sanctioned group into being, it will be essential to contact the County Human Relations Commission for training and support. In most cases, this assistance from the County comes free of charge, as in Los Angeles County.

Then it is a matter of staying with the organization, keeping the vision clearly focused upon sensitizing and preparing the whole community for the possibility of hatred

and violence appearing in their midst. If the community is within Los Angeles County, one important step that could be taken quickly would be to assist the City Council in entering into the Human Relations Mutual Assistance Consortium Agreement. Another would be to encourage the schools to utilize the Teaching Tolerance materials from the Southern Poverty Law Center. Then developing events, such as cultural fairs and art shows, might draw upon the talents and traditions of citizens of all backgrounds. Finally, creating a way to be present with the victims of hate crimes that take place within the community, such as the Hate Crime Response Team did in Glendale will be necessary.

Always be vigilant: Look at graffiti and listen to how people in the community speak of, and to, one another. Never becoming discouraged. For with discouragement comes the collapse of all good efforts and, once again, the creation an environment ripe for the insidious evil of intolerance to breed.

Jesus said to the Twelve, "See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves."¹⁵ Be good disciples, learn from the

¹⁵ Matt. 10:16, NRSV.

experience of how one community organized against hate crimes, and then commit oneself to the joyous task of bringing God's justice and peace to all of God's children.

APPENDIXES

APPENDIX A
Hate Crime Policy

GLENDALE POLICE DEPARTMENT

DAVID J. THOMPSON, CHIEF OF POLICE

GENERAL ORDER #715

SUBJECT: RACIAL, RELIGIOUS, AND ETHNIC VIOLENCE

OCTOBER 14, 1987

(Revised)

I. PURPOSE:

The Glendale Police Department will take a proactive role in promoting peace and harmony within the community, and in ensuring that rights guaranteed by state laws and the U.S. Constitution are protected for all citizens regardless of their race, color, ethnicity, or religion. When such rights are infringed upon by violence, intimidation, threats or other harassment, the Department will use every necessary resource to rapidly and decisively identify the perpetrators, arrest them, and bring them before the court.

All acts of racial or religious violence or threats will be viewed as serious, and the investigations will be given priority attention. Such acts may generate fear and concern among victims and the public, and have the potential of recurring; thus, escalating and possibly causing counterviolence.

II. POLICY:

It shall be the policy of this Department to bring the investigative and enforcement elements of the police department into quick action following any and all reported or observed incidents of racial, religious, or ethnic hatred. There is to be special emphasis placed on victim assistance and community cooperation in order to reduce victim/community trauma or fear. It must be remembered that the actions taken by this agency in dealing with incidents of racial, religious, and ethnic bias are visible signs of concern and commitment to the community on the part of Glendale government and its police department.

The proper investigation of racial, religious, or ethnic incidents is the responsibility of all Glendale police officers. Each officer must be sensitive to the feelings, needs, and fears that may be present in the community as a result of incidents of this nature.

In addition to our existing procedures for reporting and investigating matters of this nature, the office of the Chief of Police may conduct a concurrent line of inquiry into any incident involving racial, religious, or ethnic violence. Therefore, supervisors/commanders apprised of such an incident will ensure notification as soon as practical to the agent-in-charge of the Criminal Intelligence Unit.

RACIAL, RELIGIOUS, AND ETHNIC VIOLENCE
OCTOBER 14, 1987

GENERAL ORDER #715
Page 2

III. PROCEDURE:

A. Definition:

A racially, ethnically, or religiously targeted incident is an act or a threatened or attempted act by any person or group of persons against the person or property of another individual or group that may in any way constitute an expression of racial, ethnic, or religious hostility. This includes threatening phone calls, hate mail, physical assaults, vandalism, cross burnings or destruction of other religious symbols, and firebombing. This list is not all inclusive. Some incidents may not clearly fit a specific definition. In those cases, a common-sense approach must be used. If an incident appears to be an incident of racial, religious, or ethnic bias, it should be investigated as such. Verification can be made during the investigation.

Officers must recognize that single incidents such as vandalism or threats may initially appear as less serious when viewed in the larger context of all crime. Incident reports should be reviewed for patterns of incidents occurring at either the same location or directed at a particular individual or group. Very often what may begin as a minor incident escalates into a more serious crime.

In addition to Penal Code Section 15 "Defining A Crime" or "Public Offense," officers should also consider the California legislative "Findings and Declarations" as stated in Penal Code Section 11410 in determining whether the incident should be handled as a reportable crime.

"11410. Legislative Findings and Declarations. The Legislature finds and declares that it is the right of every person regardless of race, color, creed, religion or national origin, to be secure and protected from fear, intimidation, and physical harm caused by the activities of violent groups and individuals. It is not the intent of this chapter to interfere with the exercise of rights protected by the Constitution of the United States. The Legislature recognizes the constitutional right of every citizen to harbor and express beliefs on any subject whatsoever and to associate with others who share similar beliefs. The Legislature further finds however, that the advocacy of unlawful violent acts by groups against other persons or groups under circumstances where death or great bodily injury is likely to result is not constitutionally protected, poses a threat to public order and safety and should be subject to criminal and civil sanctions."

A good example of what the Legislature means is that name calling and epithets not combined with assault is not considered a criminal act.

RACIAL, RELIGIOUS, AND ETHNIC VIOLENCE
OCTOBER 14, 1987

GENERAL ORDER #715
Page 3

B. Reporting:

1. Crime Reports - Whenever responding officers determine the acts complained of constitute a crime, the assigned officer shall make a crime report using the department-approved format and crime classifications. When completing a crime report involving racial or ethnic violence, it is important that the race of all persons involved be indicated on the crime report.
2. Administrative Memorandums - All other reported incidents not amounting to a crime shall be documented in an administrative memorandum addressed to the office of the Chief of Police. This information will be utilized for follow-up and appropriate referrals to mutually concerned agencies, in accordance with the mission of this general order.

C. Procedures:

When an officer on the scene makes a determination that an incident is of racial, religious, or ethnic bias, the following procedures are activated. To achieve a thorough investigation and a sensitive response to the victims and community, responsibilities shall be as follows:

1. Whenever any incident as described above comes to the attention of a department member, the incident will be immediately reported to the field supervisor.
2. Field officers shall:
 - a. Respond in a sensitive way to the feelings and needs of the victim(s).
 - b. If the incident constitutes a definable crime, preserve the crime scene and evidence.
 - c. Immediately take all appropriate investigative and enforcement action.
 - d. Notify the crime laboratory and/or investigator (if applicable) when any religiously, ethnically, or racially motivated physical violence occurs toward persons or property.
 - e. Prepare a detailed crime report, or administrative memorandum, as appropriate.

RACIAL, RELIGIOUS, AND ETHNIC VIOLENCE
OCTOBER 14, 1987

GENERAL ORDER #715
Page 4

3. The field supervisor shall:

- a. Respond immediately to the scene of all incidents covered by this order.
- b. If the incident constitutes a definable criminal offense:
 1. Ensure that the crime scene is protected.
 2. Ensure that the investigative personnel have been notified, if their presence would serve the best interest of the investigation.
 3. Notify the Chief of Police, or the Acting Chief in his absence, and agent in charge of Criminal Intelligence Unit.
 4. Ensure that the scene is properly processed and evidence gathered.
- c. Personally assure the victim(s) that the investigation will be actively pursued to apprehend the suspect(s).
- d. Notify the Watch Commander or Operations Supervisor as soon as possible of the following information (if applicable):
 1. Any disturbance, physical violence, or destruction of property that is racially, religiously, or ethnically motivated.
 2. Type of vandalism and the materials involved.
 3. Exact time and location of the incident.
 4. Type of neighborhood (racial, ethnic, and socio-economic make-up).
 5. Whether arrests are imminent, or the names, addresses, dates of birth, sex, and race of any persons arrested.
- e. Arrange for an immediate increase of patrols throughout the affected area. If, in the judgment of the patrol supervisor, there still exists the potential for further acts of violence, a unit should be specifically assigned to the location in a fixed post position.

RACIAL, RELIGIOUS, AND ETHNIC VIOLENCE
OCTOBER 14, 1987

GENERAL ORDER #715
Page 5

3. The field supervisor shall: (Continued)

- f. Ensure that all physical remains of the incident are removed after processing is completed. If the remains cannot be removed (example: paint on walls), the supervisor shall attempt to impress upon building or property owners the need for complete restoration as soon as possible.
- g. Ensure that the crime report contains full data on the materials used (cross, literature, paint, etc.), including size, construction, wrappings, messages; plus, the method of removal and the disposition of the remains.
- h. Ensure that a copy of the crime or administrative report is dispatched to the agent-in-charge of the Criminal Intelligence Unit as soon as practical.
- i. Maintain contact with community leaders at the scene concerning the progress of the investigation.

4. Investigative personnel shall, upon being directed by a commanding officer or his designate, respond to the scene of any racially, religiously, or ethnically motivated act of physical violence and/or destruction of property and shall (if applicable):

- a. Obtain a sample of the cross, paints, or other materials used.
- b. Photograph and process the scene (including any victim of physical violence).
- c. Gather and take custody of any related evidence.
- d. Generate appropriate and necessary supplemental crime reports.
- e. Contact appropriate state and/or local law enforcement agencies for assistance with serious cases.
- f. Maintain liaison with the department Criminal Intelligence Unit for intelligence information exchange.
- g. Keep the arresting officer informed of the status of the case.

RACIAL, RELIGIOUS, AND ETHNIC VIOLENCE
OCTOBER 14, 1987

GENERAL ORDER #715
Page 6

5. The agent assigned to the Criminal Intelligence Unit shall:
- a. Conduct a parallel inquiry into all confirmed racially, ethnically, or religiously targeted incidents and report the facts of such incident directly to the Chief of Police. Additionally, the agent shall respond to the scene of any hate or bias incident whenever directed by the Chief of Police or in his own opinion such personal examination warrants it.
 - b. Coordinate the efforts of his inquiry with other assigned police personnel in a cooperative and professional manner.
 - c. Report the findings of his inquiry as soon as practical directly to the Chief of Police and, where appropriate, makes recommendations for further actions.
 - d. Make a follow-up visit to ensure the victim that the police are doing everything possible to eliminate the fear factor and apprehend the suspect(s).
 - e. Maintain contact with community leaders concerning the progress of the investigation.
 - f. Ensure that victims and other concerned parties are informed of a case clearance.
 - g. Maintain all reports of racially, ethnically, and religiously targeted incidents and catalog such reports with the aid of a Confirmed Bias Incident Log number.
 - h. Keep the Chief of Police informed at all times concerning matters covered in this General Order.
 - i. Maintain liaison with federal, state, and local agencies for intelligence information exchange. When appropriate, share relevant information with department personnel so that they are aware of potential problems in the community and can perform in a proactive manner.
 - j. On a routine basis, meet and work with the Chief of Police, community members, leaders, or groups such as the Los Angeles County Human Relations Commission to assist, coordinate, and facilitate the efforts of those involved in preventing reoccurrences of these types of hate crimes.

RACIAL, RELIGIOUS, AND ETHNIC VIOLENCE
OCTOBER 14, 1987

GENERAL ORDER #715
Page 7

The Glendale Police Department firmly believes that meetings with group representatives often provide a positive mutual confidence through which rumor can be quelled with factual information. This trust is crucial to preventing community unrest, which is often based on misinformation or lack of information. Immediate contact with community leaders is essential to maintaining order.

RESOURCE: IACP model racial, religious, and ethnic violence policy dated February 1, 1987, with modifications that allow adoptions to this department.

APPENDIX B
Blue Ribbon Task Force Outline

BLUE RIBBON TASK FORCE - OUTLINE FOR DISCUSSION

I. Recommended Policy Statement By The Task Force

A hate incident as defined, committed against any individual or group in Glendale is an act against all.

Rationale: History has shown us that when an individual or particular group of individuals is singled out as a target because of its ancestry, race or religion no individual in a community is safe from ultimately becoming a target for the same reason.

II. Glendale's Goal

A. Glendale's Present Goal Is Apparently Stated In GPD General Order No. 715.

1. "The Glendale Police Department will take a proactive role in promoting peace and harmony within the community, and in ensuring that rights guaranteed by state laws and the U.S. Constitution are protected for all citizens regardless of their race, color, ethnicity, or religion. When such rights are infringed upon by violence, intimidation, threats or other harassment, the Department will use every necessary resource to rapidly and decisively

identify the perpetrators, arrest them, and bring them before the court."

2. Section III-A further defines the goal: "A racially, ethnically, or religiously targeted incident is an act or a threatened or attempted act by any person or group of persons against the person or property of another individual or group that may in any way constitute an expression of racial, ethnic, or religious hostility."

B. Expanded Goal

1. The present definition appears to include incidents not rising to the level of a crime. If interpreted to be limited to crimes, consider expansion of definition to include incidents.
2. Expand the present goal to include sexual orientation. Suggested language: "The Glendale Police Department will take a proactive role in promoting peace and harmony within the community, and in ensuring that rights guaranteed by state laws and the U.S.

Constitution are protected for all citizens regardless of their race, color, ethnicity, religion, or sexual orientation. When such rights are infringed upon by violence, intimidation, threats or other harassment, the Department will use every necessary resource to rapidly and decisively identify the perpetrators, arrest them, and bring them before the court."

III. Monitoring Procedure

- A. Assure that Section III-A is being followed:
". . . Incident reports should be reviewed for patterns of incidents occurring at either the same location or directed at a particular individual or group. Very often what may begin as a minor incident escalates into a more serious crime."
- B. Development Of Database To Assure Monitoring Of Victims And Incidents (i.e., percentage of population vs. percentage of victims).

IV. Creation Of Responding Committee

A. The present GPD Policy does recognize the importance of maintaining contact with the victim, "community leaders" and some department heads. (See General Order No. 715, §§ III-C-3-c, III-C-3-i, III-5-e and III-5-i.)

B. Hate Respond Task Force

1. City Council Action: Adoption of a Hate Response Plan setting forth the procedures herein outlined with the designated membership.
2. Establish a permanent committee to work with the GPD.

a. Membership -

(Mayor or designated councilperson, City Manager, specific City Department chiefs or representative, one representative from identifiable community groups, i.e., Armenians, Hispanic, Asian, Chamber of Commerce, religious groups, etc.)

b. Duties -

- 1) Immediately respond as a body to any hate incident to convey message that an act against one is an act against all.
 - a) Press conference
 - b) Press releases
- 2) Contact victim or victims and provide services and support as needed.
- 3) Disseminate information to remove rumors.
- 4) Meet semi-annually with GPD to monitor data and incidents.
- 5) Provide recommendations to the city to avoid and eliminate incidents.
- 6) Report annually to the city council on its activities and incidents.

- PROPOSED RESOLUTION -

Whereas: It is the right of every person in the City of Glendale to be secure and protected from fear, intimidation and physical harm caused by the activities of violent groups and individuals and;

Whereas: There have been instances where persons within the City have been assaulted, intimidated and been the recipient of physical violence solely or partly because of their race, creed, color, religion, national origin or sexual orientation and;

Whereas: We view such action against any of the above-stated individuals as an act against all.

Now, therefore, be it resolved:

1. There be established a Hate Respond Task Force composed of the following persons:
 - A. The mayor or designated councilperson;
 - B. The City Manager;
 - C. The Chief of Police;

- D. Chief of _____ Departments selected by the City Manager;
 - E. A representative from the Armenian, Hispanic, Asian-American and Black communities in the City;
 - F. _____ representatives from religious groups within the City; and
 - G. A representative from each of the following organizations: Chamber of Commerce, _____.
2. The task force shall perform the following general duties and services:
- A. Meet at least semi-annually to monitor data and incidents defined as hate incidents in the GPD General Order No. 715;
 - B. Report annually to the City Council on its activities and incidents; and

- C. Provide recommendations to the City to avoid and eliminate incidents.
3. In the event of a hate incident, the Mayor shall immediately call the Task Force together to respond as a body to convey a message that a hate act against one is a hate act against all. This action may be by way of a press conference or press release. In addition, the Task Force shall:
- A. Contact the victim or victims and determine the services and support needed. The City shall immediately provide the services it is capable of providing;
 - B. Disseminate information to remove rumors; and
 - C. Determine what further action is necessary to avoid a similar incident.
4. The Task Force shall not interfere with any investigation conducted by the GPD of any hate incident, but shall be supportive of the GPD

and convey to the general public, victims and perpetrators of hate incidents that this City will not tolerate any such action.

L:\USERS\ROSE\BLUE-R18.PR

APPENDIX C

9-27-94 City of Glendale Resolution No. 23,175
 Givens/Zarian
 All Ayes

RESOLUTION NO. 23,175

**RESOLUTION OF THE COUNCIL OF THE CITY OF GLENDALE
 MODIFYING THE CITY'S HATE CRIME POLICY**

WHEREAS, the City affirms the right of people of different backgrounds and ethnicity to live peacefully in the same community; and

WHEREAS, there have been instances where persons within the City have been assaulted, intimidated and been the recipients of physical violence solely or partly because of their race, creed, color, religion, sexual orientation, or national origin; and

WHEREAS, we view such action against any of the above-stated individuals as an act against all; and

WHEREAS, this City will not tolerate such acts;

NOW, THEREFORE, BE IT RESOLVED BY THE COUNCIL OF THE CITY OF GLENDALE THAT:

1. There be established a Response Team for Hate Incidents composed of, but not limited to, the following persons:
 - a. Representatives from the City, including the Mayor or designated Councilmember, City Manager, Chief of Police and Director of Community Development and Housing.
 - b. Representatives from various ethnic groups.
 - c. Representatives from various religious groups.
 - d. Representatives from community, business and educational organizations.

It shall be the responsibility of the Team to select its own members and establish its rules of procedure.

2. The Response Team shall perform the following general duties and services:
 - a. Report to the City Council following each hate crime incident regarding their response to that incident and recommendations for how to prevent its recurrence.
 - b. Meet at least semi-annually to monitor data and incidents defined as hate incidents in the GPD General Order No. 715.
 - c. Report annually to the City Council on its activities and incidents.
 - d. Provide recommendations to the City to avoid and prevent incidents.

MARS
 SEP 29 1994

6 B 3 A

From time to time, additional duties and services may be performed by the Response Team as approved by the City Council.

3. In the event of a hate incident, the Mayor shall immediately call the Response Team together to take action as a body to convey a message that a hate act against one is a hate act against all. This action may be by way of a press conference, press release and/or other appropriate community action. In addition, the Response Team shall:
 - a. Contact the victim or victims and determine the services and support needed. The community shall immediately provide the services it is capable of providing.
 - b. Disseminate information to stop rumors and report results of the Response Team's efforts.
 - c. Determine what further action is necessary to avoid a similar incident.
4. The Response Team shall not interfere with any investigation conducted by the Glendale Police Department of any hate incident.
5. The Response Team shall be supportive of the GPD and convey to the general public, victims and perpetrators of hate incidents that this City will not tolerate any such action.

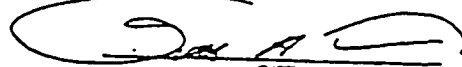
ADOPTED this 27th day of September, 1994


Mayor

ATTEST:


City Clerk

APPROVED AS TO FORM


CITY ATTORNEY
DATE 9-22-94

STATE OF CALIFORNIA)
COUNTY OF LOS ANGELES) SS.

I, Aileen B. Boyle, City Clerk of the City of Glendale, California, certify that the foregoing resolution was adopted by the Council of the City of Glendale, California, at a regular meeting held on the 27th day of September, 1994 and that the same was adopted by the following vote:

Ayes: Baker, Givens, Reyes, Zariaa, Plumley
Noes: None
Absent: None

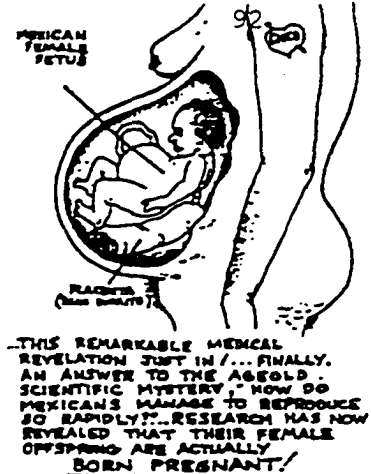
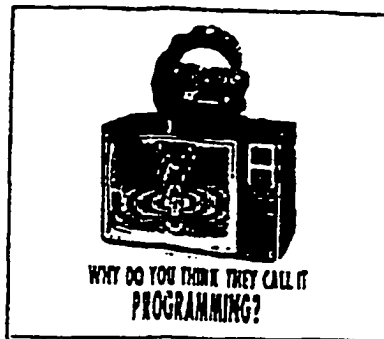

City Clerk

APPENDIX D
Samples of Hate Literature



IF YOU KNOW WHERE A RACE TRAITOR LIVES-
ESPECIALLY AN INTERRACIAL COUPLE-THEN
CALL THE NUMBER BELOW. THERE ARE SEVERAL
PACKS OF HUNGRY SKINHEAD WOLVES WHO ARE
SALIVATING AT THE THOUGHT OF INTERRUPTING
THE SLEEP OF THESE FREAKS ONE LAST TIME.

CALL
(818) 243-0866
EVERY WEEK



RANDY WEAVER AND THE GENOCIDAL MURDER OF THE WHITE RACE

An immigration official with the INS was quoted off the record in the L.A. Times in early 1993 estimating the number of immigrants entering the U.S. each year at 4 million. In 7 years, these green card totting refugees will become CITIZENS. If they are too stupid to get their paperwork in order, the U.S. Government will give them 'amnesty'. What the U.S. Government will never do is pack up these millions of smelly brown animals who outbreed roaches, and ship them back to where they came from. Why? Because they work cheaper than you and I do. Hasn't it ever occurred to you that the jobs which these Mud Colored Animals (MCA's) do HAVE TO BE DONE, and if they weren't here then the employer would have to raise the salary to a level which YOU would work for? That's a fact, unemployed Jack. Of course the MEDIA says that these MCA's 'enrich' our 'culture'. Murder is 'enriching' our culture? Rape? Carjacking? Graffiti? This is 'DEMOCRACY'? Who asked us if we wanted the THIRD WORLD to INVADE North America? And what's that crap on TV? Monkey's from Africa dressed in suits PLAYING doctors, lawyers, judges, and scientists, while all the criminals are WHITE like you and me. HMMMM. That doesn't jive with the prison population of this country does it? Do you see a BIG LIE forming on your TV screen? Randy, and Viki Weaver did. They decided it was time to REALLY GET OUT. They pulled the plug on their TV, packed up and moved their son Samuel, and three daughters to northern Idaho; 40 miles south of the Canadian border. They built a cabin on top of a mountain, and attempted to raise their family to be 'White', and proud of it. The FBI, and U.S. Marshals service would not allow this. They stalked out the Weaver family for 1 & 1/2 years at a cost of more than a million dollars. On Aug 21, 1992 14 year old Samuel was walking the family dog near the cabin when he heard a shot ring out. A U.S. Marshal shot his dog and killed it. Samuel reacted like many a 14yr old would, emotionally. He fired his gun in the direction of the attacker hitting, and killing a Federal pig. He then turned and ran up the mountain toward the cabin, and was promptly shot in the back-KILLING HIM. A family friend, Kevin Harris-25yrs old- was severely wounded, but made it back to the cabin which was then surrounded by FBI agents, and Marshals. The following day, Lon Horruohi, a gook sniper employed by the U.S. Marshals service shot Samuel Weaver's mother Viki through the head while she nursed her infant daughter, killing her instantly. After a week long standoff, Randy Weaver-a GREEN BERET VIETNAM VETERAN-, his two surviving daughters, and the seriously wounded Kevin Harris surrendered. R.Weaver, and K.Harris were arrested, and charged with MURDER. Thanks to Att. Gerry Spence, and 12 sane jurors, they were acquitted; but R.Weaver was convicted of a bogus charge of 'failure to appear' in court and served several more months in jail. SOUNDS LIKE A GREAT MOVIE OF THE WEEK DOESN'T IT? This occurred two years ago, yet there isn't even a movie being PLANNED. Did you see this story told on 60 Minutes? NO! 20/20? NO! Nightline? NO! Have Time, Newsweek, the Los Angeles Times, and other 'news' organizations demanded a MURDER investigation? NO! ...Why?..... Oliver Stone allegedly prides himself on telling stories of Vietnam Veterans, and taking on the lies and injustices of the U.S. Government, yet he shows no interest in bringing Randy Weaver's tragic story to the cineplex near you. Rodney King got a few wacks with a baton, and we haven't heard the end of it. 14yr old Samuel Weaver, and his mother Viki were cold bloodily murdered by the U.S. Government, and FEW HAVE HEARD OF IT. YOUR GOVERNMENT is made up of smirking, sandy haired ARYAN swindlers who live at the golf course; it is RACIALLY TREASONOUS. It must be DESTROYED, or it will destroy you, and your entire family; through lethal violence, or by brainwashing your children into breeding with MCA's. This is RACIAL MURDER on a genocidal scale. The U.S. Government HUNTS DOWN WHITE FAMILIES, and kills them, and THE MEDIA COVER UP THE BUTCHERY. The same MEDIA which repeat the ridiculous lie that Lee-Harvey Oswald was a 'LONE NUT' assassin who killed JFK. How many lies, and acts of treachery will you put up with before you ACT? No government allows itself to be voted out of power. WHITE REVOLUTION IS THE ONLY SOLUTION. Call (818) 243-0868. WHILE YOU STILL CAN.

Bibliography

Books

Bosch, David J. Transforming Mission: Paradigm Shifts in Theology of Mission. Maryknoll, N.Y.: Orbis Books, 1991.

The Bible. New Revised Standard Version.

Dulles, Avery. Models of the Church. Expanded ed. New York: Doubleday, Image Books, 1987.

Niebuhr, H. Richard. Christ and Culture. New York: Harper & Row, 1951.

-- -- . The Purpose of The Church and Its Ministry. New York: Reflections on the Aims of Theological Education. Harper & Row, 1956.

United Methodist Church(U.S.). "Social Principles." In The Book of Discipline. 1996 ed. Nashville: United Methodist Publishing House, 1996.

"Understanding Racism and Bigotry: How Hate Crimes Begin." In When Hate Groups Come to Town: A Handbook of Effective Community Responses. 2nd. ed. Atlanta: Center for Democratic Renewal, 1992.

Zeskind, Leonard J. The "Christian Identity" Movement: Analyzing Its theological Rationalization for Racist and Anti-Semitic Violence. Atlanta: Division of Church and Society, National Council of Churches of Christ in the U.S.A., 1986.

Articles

"Aryan Nations Stages Alarming Comeback in 1994." Klanwatch Intelligence Report, March 1995, 1.

Barragan, Armando R. "Community Stunned, Saddened by Hate Crime." Glendale News-Press, 27 Feb. 1995, A8.

-- -- . "Message of Hate." Glendale News-Press, 27 Feb. 1995, A1, A8.

"Bias Incidents: Vandalism." Klanwatch Intelligence Report,
March 1995, 24.

Bullard, Sara. "Where the Heart Is". Teaching Tolerance 2,
no. 2 (Fall 1993): 19-25.

Condon, Lee. "Council OKs New Plan for Hate Crimes."
Glendale News-Press, 28 Sept. 1994, A1.

Getreu, Elyssa. "Police Arrest 4 Members of 'Satanic Cult.'" Glendale News-Press, 4 April 1995, A1, A6.

Kniseley, Karl. "Desecration of Church a Wretched Act."
Glendale News-Press, 3 March 1995, A5.

Straub, L. D., and Emelyn Cruz Lat. "Vandalism Hits Church
in Glendale." Los Angeles Times, 27 Feb. 1995, B1, B3.

Wood, Philip B. "Methodist Pastor Expresses Outrage."
Letter. Glendale News-Press, 24 Sept. 1994, A15.

Other Sources

Aryan Nation. Flyer distributed in Glendale, Calif. Jan.
1995

Dirdak, Paul. "Ten Commandments for Ministry in a World of
Hate and Violence." Paper presented at the Consultation
on Christian Ministry in the Midst of Hate and Violence.
United Methodist Church, St. Louis, Mo. 21 July 1995.

Fernandez, Arturo. Sermon delivered at the Consultation on
Christian Ministry in the Midst of Hate and Violence.
United Methodist Church, St. Louis, Mo. 22 July 1995.

First United Methodist Church, Glendale, Calif.
Commemorative Brochure. 19 May 1991.

- - -. Report to the Fourth Quarterly Conference. 30 March
1958.

- - -. Report to the Pasadena District Office of the United
Methodist Church. 21 Feb. 1996

Givens, Eileen, Larry Zarian, and Rick Reyes. Remarks given at the First United Methodist Church, Glendale, Calif. 26 Feb. 1995. Audiocassette.

Glendale, Calif. Blue Ribbon Task Force. Discussion Outline. 21 July 1994: 1.

Glendale, Calif. Hate Crime Response Team. General Minutes. [1995].

Glendale (Calif.) Ministerial Association. Mission Statement. 10 Oct. 1995.

-- --. "A Return to Christian Roots." Newsletter. Sept. 1996.

Hsu, Leo L. Interview by author. 26 Feb. 1995.

Johnson, Darrell W. Letter to Phil Wood. 16 March 1995.

Jones, Mac Charles. "What Factors are Creating this Climate of Hate and Violence? The Religious Factor." Paper presented at the Consultation on Christian Ministry in the Midst of Hate and Violence. United Methodist Church, St. Louis, Mo. 21 July 1995.

Keuroghelian, Chahe. "Hate Crimes Committed in Glendale [Calif.] (1986-1994)." Paper presented at the Mayor's Blue Ribbon Task Force Meeting. Glendale, Calif. 21 July 1994.

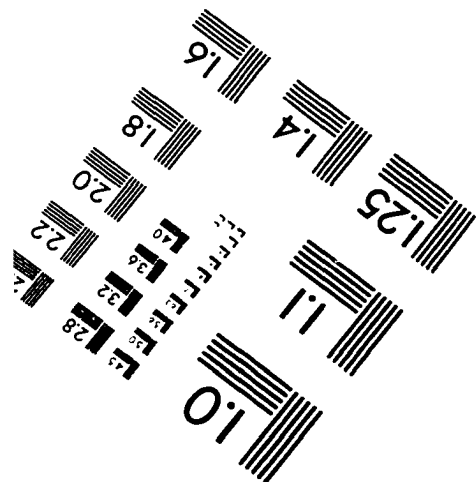
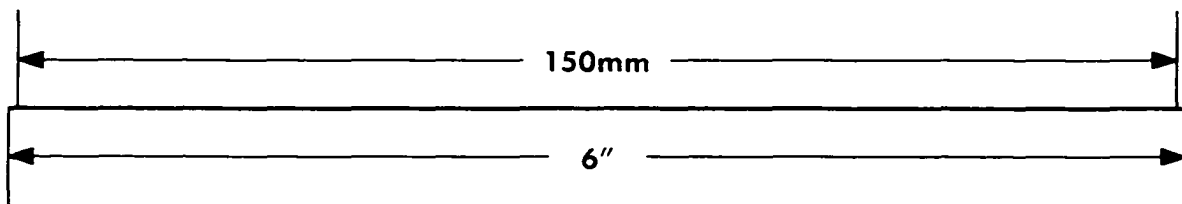
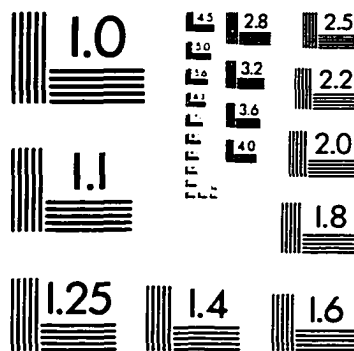
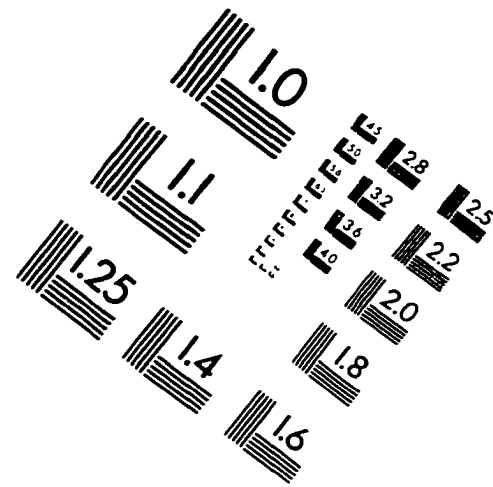
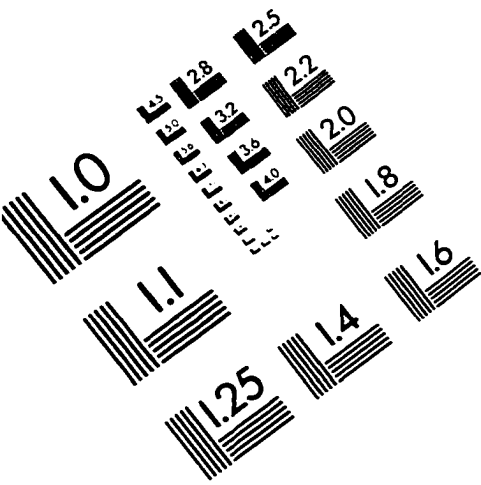
Los Angeles County. Commission on Human Relations. Hate Crime in Los Angeles County, 1994: A Report to the Los Angeles County Board of Supervisors, March, 1995. Los Angeles: Commission on Human Relations, 1995

-- --. Human Relations Mutual Assistance Consortium and Mutual Assistance Agreement. Los Angeles: Commission on Human Relations, 1995.

-- --. Network Against Hate Crime: Community Based Organization Manual, Guidelines for Reporting Hate Crimes and Counseling Victims. Los Angeles: Commission on Human Relations, 1995.

- Mozzochi, Jonathon. "A Profile of the Movement of Hate and Violence in the U.S." Paper presented at the Consultation on Christian Ministry in the Midst of Hate and Violence. United Methodist Church. St. Louis, Mo. 21 July 1995.
- Peters, Peter J. "Concerning The Oklahoma Bombing: Solving The-Who Done It-Mystery!!!" 1995. On-line. Available from Netscape @ ftp.netcom.com pub/SF/SFA.
- Ross, Loretta. "What Factors are Creating this Climate of Hate and Violence? The Political Factor." Paper presented at the Consultation on Christian Ministry in the Midst of Hate and Violence. United Methodist Church, St. Louis, Mo. 21 July 1995.
- Shamana, Beverly. Letter to Philip B. Wood. 29 June 1995.
- Stokes, Todd. Interview by author. 5 March 1995.
- United Methodist Church. General Board of Global Ministries. Outline of the Event. [Consultation on Christian Ministry in the Midst of Hate and Violence]. New York: GBGM, 1995.
- U.S. Department of Justice. Federal Bureau of Investigation, Criminal Justice Information Services Division. "Hate Crime-1995," Uniform Crime Reports. Washington: CJIS, 1995.
- Wood, Philip B. Personal notes. 1995.
- - -. Remarks and sermon delivered at the First United Methodist Church of Glendale, Calif. 26 Feb. 1995. Audiocassette.

IMAGE EVALUATION TEST TARGET (QA-3)



APPLIED IMAGE, Inc.
1653 East Main Street
Rochester, NY 14609 USA
Phone: 716/482-0300
Fax: 716/288-5989

© 1993, Applied Image, Inc., All Rights Reserved

